







A
SPECIMEN
 OF THE CONFORMITY
 OF THE
EUROPEAN LANGUAGES,
 PARTICULARLY
THE ENGLISH,
 WITH
THE ORIENTAL LANGUAGES,
 ESPECIALLY
THE PERSIAN;
 IN THE ORDER OF THE ALPHABET:
 WITH
NOTES AND AUTHORITIES.

Nonnulla sunt vocabula quæ Græci à Persis, aut aliis barbaris, Latini à Græcis, nos à Latinis accepimus. Hen. Stephanus, de Latinitate falso suspecta.

Geram tibi morem, et ea quæ vis, ut potero explicabo: nec tamen quasi Pythius Apollo; certa ut sint et fixa quæ dixero; sed ut homunculus unus è multis, probabilis conjectura sequens. Cic. Tusc. Disputat. lib. i. c. 19.

کما سی بطریس

— — velut inter atras
 Stellula nubes.

BY STEPHEN WESTON, B. D. F. R. S. S. A.

THE SECOND EDITION, ENLARGED.

L O N D O N:

PRINTED BY S. ROUSSEAU, AT THE ARABIC AND PERSIAN PRESS,
 WOOD STREET, SPA FIELDS;

AND SOLD BY

T. PAYNE, MEWS' GATE; MURRAY AND HIGHLEY,
 FLEET STREET; AND J. ASPERNE, CORNHILL.

1803.

P321.
W5

ADVERTISEMENT.

THE Additions to this Second Edition, afford further Proofs of the Conformity of the Arabic and Persian with the European Languages. Conformity and Etymology are not strictly the same Things ; and, therefore, Objections made to the one do not apply to the other. Etymology is the Descent or Derivation of a Word from its Original ;

or,

or, as it is called by Quintilian, *originitio ejus*. Conformity is the resemblance of one Word to another, having the same radical Letters in the same Form. In Etymology you trace a Word to its Source, in Conformity you see the Likeness, but cannot always show its Descent. The Persian Words, however, in the English Language may be accounted for by the Intercourse between the Goths and the Persians, and the Arabic terms have come to us through the Saxons, of which *wittina gemot* is one among many notable instances. This cannot be denied; and, therefore, must rest on a solid foundation. But whether there be any ingenuity in discovering English Words in Oriental Languages

guages is not for an Author to say when the Question is about his own Work ; but so much he may say, that the Research, no doubt, will contribute something to show the Existence of an Original Language.

PREFACE.

WE have long been in possession of a number of words in the English language, domesticated among us, without knowing whence we had them, or suspecting that they were not our own; and if, at any time, we supposed, from an ignorance of their origin, that they did not belong to us, we were completely unable to say how we came by them; and, although Persia and Arabia

b have

have greatly contributed to enrich our Vocabulary, we have remained utter strangers to what people, or country, our acknowledgements have been due for such an accession of wealth.

The appearance of Teutonic words in the Persian language was long ago noticed by Marcus Zuerius Boxhornius, in a letter to Nicholaus Blancardus, in which he is of opinion that the Persians and Germans are derived from the Scythians, as from a common ancestor, and that of course their language is one and the same thing *. Many learned men, such

* This idea, however, is very different from the opinion of Sir William Jones, who apprehended, that Iraun, or Persia, was

such as Morhoff, Muhl, Saumaife, Olearius, and Braunius, have thought that the German and Persian languages were much alike. Leibnitz also in his *Miscellanies*, p. 152, says the same thing.

was the country from which all the nations of the earth derived their origin, it being, according to him, the place whence people first migrated in all directions; and in which migrations they of necessity carried their language. He supposes "that the language of the first Persian empire was the mother of the Sanscrit, and consequently of the Zend and Parfi, as well as of Greek, Latin, and Gothic."—"The Saxon chronicle, I presume, (says Sir W. Jones), from good authority, brings the first inhabitants of Britain from Armenia; while a late very learned writer concludes, after all his laborious researches, that the Goths or Scythians came from Persia," &c. Vid. *Asiatic Researches*, vol. II. pp. 64, 65; and *Flowers of Persian Literature*, pp. 46, 47.

Lipsius, in his epistle to Henry Schott, in Cent. iii. ad Belgas Num. 44, has a list of thirty-five words which are the same in Persian and German. See Burton's Remains of the Persian Tongue, published by Von Seelen, Lubecæ, 1720, p. 117.

Andrew Muller has written on the same subject. Scaliger says, in his Epistle to Pontanus, " One thing cannot be more unlike another, than Teutonismus linguæ Persicæ, in which language, nevertheless, I find fader, moder, broder, tochter, but it is by no means necessary that the Persian should be the same as the Teutonic, because certain words in both are written and pronounced alike ;

alike ; you may as well say the Arabic and the Spanish are the same, in which latter tongue there are Arabic words enough to make a complete dictionary. See Reinesius, tom. III. Var. Lect. c. 17, but particularly Hiller on the origin of the Celtic nations, in his comparison of Persian, Teutonic, Greek, and Latin, in twenty-one instances, in which he endeavours to overturn the opinion of Boethornius, and his followers, that the Germans are derived from the Scythians. Tacitus says, *Ipsos Germanos indigenas crediderim, minimeque aliarum gentium, adventibus, hospitibusque mixtos* ; where Leibnitz remarks, that they are *indigenæ* ; *vel aborigines* in no other sense than that in which *ignotum pro nullo habetur*, because

adventus eorum migrationesque omnem
memoriæ historiam transcendunt. To
this may be added the testimony of He-
rodotus, in his first book, that there
were among the Persians Germans, who,
with the Panthelæi and the Derusiæi,
were all ploughers of the ground, and
not of the tribe of the Pagasardæ, or
Achæmenides, from whom the Persian
monarchs were descended, but Germans,
(foreigners, who came possibly to teach
the Persians the arts of agriculture). I
thought it necessary to say thus much by
way of Preface to a small tract on the
Conformity of the Persian with the En-
glish, and other European Languages,
in which certain words are not only
alike, but exactly similar, without pre-
tending

tending in all cases to determine the question of priority :

For which he first, and which from
t'other spring,
(We cite them both) that's quite another thing.

The presence of the old rough Teutonic in the soft modern Persian, wears at best but an incongruous appearance, like a rustic speaking the language of the court, or the barbarous names of Ceolwolf and Tatwallin in the harmonious images of *Ælla*. The presence also of oriental words in our language has its inconvenience, and is sometimes the occasion of one thing being mistaken for another,

another, owing to the pronunciation given to the foreign term agreeing so exactly with that of the native, as to the ear to make them but one, and the same word.

I do not think myself under any obligation to show, how, or when any Oriental word came into our language, more than buzzard in Arabic, or koofa in Shanfcrit*,

* Koofa-grafs held facred by the Bramins. See Mr. Wilkins's Heetopades, p. 14. note 27. In English couch-grafs, *triticum repens*. Cufha, pronounced more correctly cufá with a palatíal s': a grafs held facred by the Brahmens from time immemorial. It is the *poa cynosuroides* of Dr. Kœnig. See Asiatic Refearches, vol. III. p. 255.

or nag, or rava*, or any other of foreign extraction, now settled and domesticated among us. Conquest and commerce were the great channels through which the language of the Goths passed into Persia, and by which the terms of the English are current all over the world †.

It has been the fate of the Eastern languages to be misunderstood in Europe. We have more than one instance of this in Aristophanes. In the Achar-

* Nag is a horse in Sanscrit, rava a cry. Nag banee is the snake's tongue.

† Mr. Swinburn in his Travels, in 1783, in Sicily, has given a list of thirty-eight English words in use at Bova and Reggio in Magna Græcia.

nenses,

nenses, the name of the Persian ambassador is sadly mangled and wretchedly interpreted, as if Pseudartabas was so called, because derived from Ἀρτάβην, a Persian, and Egyptian measure: this is the more extraordinary, as the right word is given in the Aldus edition, and the Venetian of 1542, and wants only to be written with an omicron, instead of an omega. The Invernizi manuscript gives Pseudartaba---ban, v. 91. and 99. and at v. 99. the editio Princeps, and 1542, ψευδαρσώβα, which last is nearer the truth than ψευδαρτάβα, but they are neither of them correct. The ambassador is called the king's eye*, which his name expresses;

* אמה in Hebrew is brachium, et ancilla, because ancilla, or hand-maid, is the arm of her

expresses; شاه دارا زاب Shah Dara Zab, or as the Greeks pronounced it, *ψευδαρζάβα*, corrupted into *Pfeudartaba*. The word means, the eye of the lord, the king, *ὁ βασιλέως ὀφθαλμός*.

Zab is a fountain and an eye; so عین is an eye in its first sense, and a fountain in its second, because the eye is *fons lacrymarum, et rivus*; thus چشم is an eye, and a cup, because it holds the tears.

I wish I could make out the ambassador's words in answer, v. 100, to the

 her mistress. See Exodus, cap. ii. v. 5. The distinction between the meanings is by the diacritical point dagesh in mem, for when it is raphated, that is aspirated, it signifies handmaid.

order given by the herald to explain to the citizens, for what purpose the king of Persia sent him, as satisfactorily, as I have restored his name.

In the third scene of the first act *ψευδαρζάβας* having been introduced to the council by the herald opens his commission in the following words :

Ιαργαμὰν ἔξαρχὰν ἀπισσονασάτρα.

Upon which the herald asks Dicæopolis, if he understands what the ambassador says. “Not I, faith,” replies Dicæopolis. He says, “that the king will send us money,” adds the herald, and turning to Pseudarzab, bids him lay more stress on the word gold. The ambassador speaks again, and Dicæopolis asks, what

what he says now. The herald explains, and Dicæopolis rejoins, “ I do not think so, get you gone, I will ask him myself ;” upon which he addresses the ambassador : “ Will the great king send us money ?” The ambassador makes a sign, which Dicæopolis interprets “ No ;” and adds, “ then we have been deceived by our legates ?” The ambassador nods assent, after the manner of the Greeks.

Dr. Wahl and Monsieur Anquetil, seem to explain the words of Pseudarzac, as if the true meaning of them were given in the herald’s translation :

Περίψειν βασιλέα φησὶν ἡμῖν χρυσίον.

“ He

“ He says the king will send us money.”

Whereas the ambassador declares he said no such thing.

Dr. Wahl, however, goes on to transcribe in Persian what Pseudarzab has said with his own interpretation, “ *Afferent nobis ex arce regia opes ;*” and this remark, “ *Wir werden deutlich gewahr, dafs die Worte Artebans sich noch immer im neupersischen finden n‘amlich.*”

یارد مان از ارک شاهانه فرونترا (فزاندر)

This is a translation into modern Persian of the Greek words the herald gave to the ambassador, with additions and variations

riations, without which, perhaps, they are not to be interpreted at all ; but, be their meaning what it will, it can never be “ *afferent nobis ex arce regia opes*,” for the reason already assigned.

Herr. Anquetil, says Wahl, lo‘ft also auf, that is, difengages it, or as the painters fay, brings it out thus, Iarad man atchſchetran afzunatra (*chſchetran a rege w‘are zendifch*),

Theſe learned Orientaliſts obſerve, that *sa* in the laſt word, and *iarta* for *iarat* are miſtakes of the tranſcribers, and Mr. Wahl makes the concluding letters to be *فرانش دارا opes, pecuniam regiam*.

I shall now give my own reading, and the interpretation of it.

Iarta man εξαρχα na piffon as atra.

اورده ام من جذر نا فزون از دارا

Awurdé am men jezer na fizun az dara.

I, the ambaffador, have brought no money from the king.

Fizun means increafe, abundance, wealth, money; from فزودن fizuden, to increafe and multiply, and hence comes, or vice verfa, پیس pyfe in the Hinduwce language. Mafifh, in Arabic, is no money; whence we have our words at cards

cards of fish, and counters*, that is, money and counters.

Aur or awur, is represented by Iar; dé am, by tam; d being changed into t, and é am coalesced. Δ complains in Lucian, of having been robbed by the Athenians, of ἐνδελείχειαν, for they say ἐντελέχειαν.

To make men we only repeat the *m*.

Εξαρχα is attice for εσαρσα or jezarfa.

* Warton says, vol. II. p. 316, that the Arabians invented cards, which they communicated to the Constantinopolitan Greeks, from whom cards came to England, and the Western parts of Europe during the Crusades.

Az atra for az dara according to the Chaldean mode, which makes dar אַתֶּר, and אַרְחָא, dar choda, Atergatis. See Reland, p. 142. Differt. iii.

As to the chronology of this transaction, it is easily settled, as we are in possession of two points, the date of the play, when acted, and the death of Artaxerxes Longimanus. The former was in the third year of the 88th Olympiad, and the latter in the 424th year before Christ, or in the 4th year of the 88th Olympiad, and the seventh of the Peloponnesian war, the year after Aristophanes brought out the Acharnenses. During the life-time of the powerful Ardeshir Diras Dost, the length of whose hand
the

the Athenians had felt to their cost in Egypt, the poet was not afraid to raise a loud laugh at the expence of the great king's ambaffador, by bringing him on the ftage, all eye.

There is a Perfian word in the title of Chofroes the Second, which I have feen followed by (Genii) between hooks, as if this was the meaning of it, and it fignified Demons. Now there are Genii, the Soors, and Affloors of India for example, to which, the word in confideration *ἄσωνας* has fome refemblance; but we want a Perfian term.

The title of Chofroes before his letter to Bahram has all the pomp and prodigality

gality of the Eastern sublime. Chosroes, King of Kings, Lord of Lords, Prince of peace, salvation of men; with God immortal, among men a glorious divinity; an illustrious conqueror, rising with the sun, giving eyes to the night, of noble descent, hating war, gracious to all, ὁ τοὺς ἄσωνας μισθούμενος, having the learned in his pay, a preserver of the kingdom of Persia. To Bahram, the Persian general, our friend.

The word ἄσωνας is most probably اشنا *ashina*, from شناس *shinas* or shonas, intelligent, knowing. نکتہ *nukté* اشناس *ashonas*, understanding the most minute things, and the most mystical significations. معنی اشانه *mana*

mana ashona, signifies also learned in meanings, for *بی معنی* is without meaning, or unintelligible*.

It may, perhaps, be more easy to account for the Arabic words in our language than the Persian, if we consider that when the star of the great monarchies was set, the Arabian luminary arose, and like Timur, became the lord of the fortunate conjunction at its rise. The great empires that have been founded on the ruins of the widely extended do-

* See Theophylact, lib. iv. c. 8. Parisiis, 1647, p. 101. Gibbon, vol. iv. p. 475. And Themistius, Orat. xxi. Explorator, p. 255. Notis Edit. Harduin. p. 507, de Oculo Regis. Philostrat. Vit. Apollon. lib. i. c. xv.

minions of the Khalifs, in all which Arabic has been, and is still, legally and religiously cultivated, must, no doubt, have influenced the states of Europe, and mixed their tongues with hers.

Notwithstanding the Arabic and Persian are so opposite in genius, that the one abhors, what delights the other, yet are they so interwoven as to be worn like patch work draperies on the same shoulders; and though the greater part of the motley garment be of Arabian texture, yet to know the composition of the one, you must be acquainted with the threads of the other. We, whose language is made up of French and Saxon, are accustomed to this mixture, and when we
say,

say, beef, veal, or mutton, speak the one, and when ox, calf, or sheep, the other.

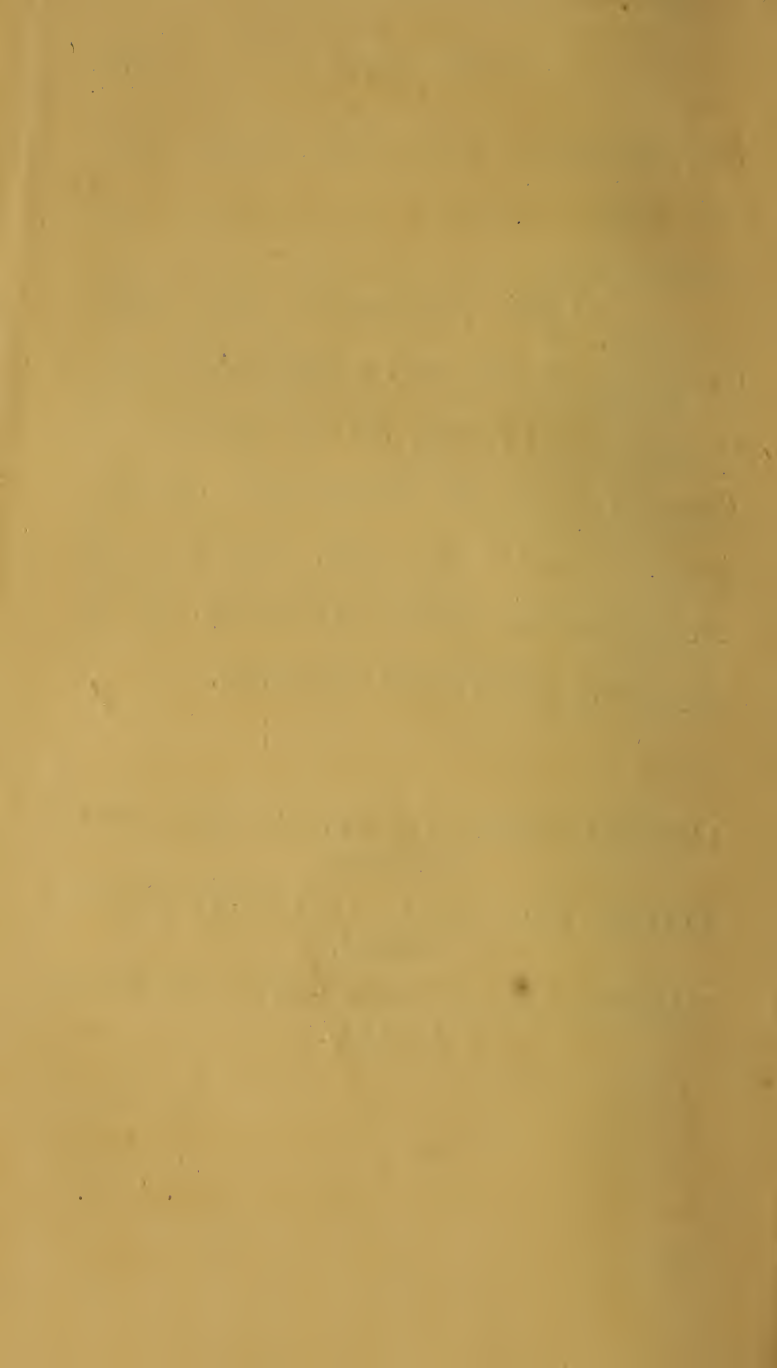
This small Vocabulary has been collected from a variety of authors; many of the words, however, have never been before noticed, with a view to a comparison with any European language.

Father Angelo has shewn, in his *Gazophylacium*, the analogy between the modern languages and the Persian; and Professor Wahl has published a very learned work with xi plates; the title of which is, *Allgemeine Geschichte der Morgenländischen Sprachen, und Literatur*; I have obtained a sight of this
d work,

work, where the author compares the German, with the Oriental tongues, by the favour of Mr. Henley, and if I have differed from the author in my interpretation of the Persian in Aristophanes, I have given my reasons for such dissent; and I shall be happy, if I should have been mistaken, to be set right.

*THE Honourable East India
Company has set apart a Suite of Rooms,
in Leadenhall Street, for the Reception of
Oriental Books and Manuscripts, and ap-
pointed CHARLES WILKINS, Esq. to be the
Keeper of them, who is in himself a living
Repository of Oriental Learning.*

LINQVE LIBER CAMPOS UBI NASCERIS, ARVA
PATERNA
DESERE, NEC TIMEAS; FELICITER IBIS IN
VRBEM,
NAMQVE TIBI PLVTEVM CERTVS PROMISIT
APOLLO,



THE
CONFORMITY
OF THE
ARABIC AND PERSIAN
WITH THE
ENGLISH
AND OTHER
EUROPEAN LANGUAGES.

PERSIAN.

ENGLISH.

آباد

Abad

Abode.

ABAD means a city, or habitation, or residence. Shirauz, which has been called the Persian Athens, was جمال آباد Jumâl Abâd, or the seat of elegance. See Persian Miscellanies, p. 26; and Flowers of Persian Literature, p. 24. Likewise دولت آباد Dowlet Abad, or the abode of prosperity, a town in the East Indies, and many others of a similar nature.

ابنس *Ebnus* Ebenus, Ebony.

An Arabic word.

ابرو *Abru* A brow.

To give a brow is to respect. To make a brow, is to honour. And as Swift and Shakspeare say, to make a leg, or to bow; so the Persians, to make a brow, or honour by a look, or regard. To incline the brow, زدن *zeden*, is to nod, or approve by a motion of the eyebrow. The Macedonians probably brought the words ἀβροῦς, ἀβροῦτες from Persia; See Hesychius, Α'βροῦτες. ὀφρῦς. Μακεδόνες. ἄδισκον, which Hesychius explains by κυκεῶνα, is Macedonic and Arabic, as thus, ادسق, and with a Greek termination, ἄδισκον, χανέοντα gaping, having a large mouth. Either Hesychius was ignorant of the meaning of the word, or the Macedonians

nians gave their own sense to it, or the transcriber of the manuscript, of which there is but one copy, wrote *κυκεῶνα* for *Χανέονα*. Suicer in a letter to Webster, December 21, 1662, wishes some one would explain to him the Scythic, Punic, Laconic, and Macedonic words in Hesychius. As I know of no Persian word like *ἄδισκον* that signifies *κυκεῶνα*, or mixture, I must conceive that the text has been corrupted, or the Macedonic term misinterpreted. We are sometimes told, says Foster, that the nominative in *ἵπποτα, ποιητὰ* is Macedonic, they might as well say, it was Persian. P. 78, Accent and Quantity, 1st edit. One thing is certain, that the termination is not Greek.

ابليس. *Eblis* Devil.

Eblis, the Persians say, was sent from Hea-

ven to chastise the genii, whom he routed, and with Gian ben Gian their leader, drove from the face of the earth, and reigned in their stead. His name was Hares, the Guardian, or Protector; but, proving refractory, and disobedient to the commands of Heaven, he was called Iba the Stubborn; Eblis the Desperate; and Sheitan the Proud. دیو ابلیس Di-
eblis makes Devilish, Devil, &c. &c.

آتش

Atish

Fire.

Out of the word atish, the French seem to have made attiser, to light, or kindle a fire. Titio, in Latin, is an extinguished fire brand, and τίτανος in Greek calx, or lime, which, with τιτῆνες, Homer's infernal gods, come from טש caenum, lutum, in Hebrew, and طط tat in Arabic, æstuary, which shews the nature of the earth meant, to be effervescent,

vescent, though used to signify earth in general. The French sometimes borrow a word from the Arabic through the Italians; for instance, *meschin* الممسكين *elmeschin*, *povero*, *meschino*, and in Hebrew מַסְפָּן *macfan*. اٹھی *Atshi* in Persian is a flint-stone.

The French became acquainted with the Arabians when the conquerors of Spain took Narbonne, and Thoulouse, with great part of Languedoc; and when Le Comte de Eudes, in attempting to recover it, was defeated, and the Saracens advanced a considerable way into France, till they met with Charles Martel, grandfather of Charlemagne, and were forced to retire to Narbonne.

احراس *Ahras* Eras.

Aera Hispanica began twenty-eight years before the Christian, or the tax-

ing of Augustus, on the defeat of the Spaniards by Domitius Calvinus in the seventh Julian year, according to Dio Cassius ; therefore it cannot have been so called, because all the world brought in its contributions in money, or æra to the republic. Moreover it is always spelt according to Scaliger, Emendat. temp. p. 418, Era on the old Spanish monuments. Ahras in Arabic means ages, periods, epochs.

اعراض *Aras* Areas.

Aras, in Arabic, courts, squares, or open places. Area in Latin is a void space. Area quasi exaruerit, a place where nothing grows. Festus, pessime.

ارض خنق *Artzchenk* Artichoke.

Artz-chenk in Arabic is earth choke, and compounded of artz, earth, and chenck, which means choking, or strangling.

strangling. See the *Gazophylacium*
 ار تیچق Artichek, under Articiocco.

اره *Erreh* Serra.

Erreh a saw in Persian, which the
 Latins have made their own by prefixing
 the letter *s* as they usually have done
 in forming words from the Greek.

ارما *Erma* Ἐρημος.

Ἐρημος, ἐρημίτης, in Greek, from
 whence comes hermit, as we now say,
 though formerly eremite.

استرلاب *Asterlab* Astrolabe.

Johnson derives this word from the
 Greek ἄστρον λαβεῖν, but the Arabic I
 believe is the oldest, though our word
 may have been made up of two Greek
 ones.

استادن *Astaden* To Stand.

استان *Astan* A Threshold.

استانده *Astanda* Stator.

Quasi adstans domino, to execute his orders. The Romans had standers and runners, letter-carriers. Cic. Epist. ad Famil. l. II. Ep. xvii. ineunte. We too have standers and runners of another sort, pick-pockets.

اسكيم *Askim* A scheme.

See Ludolphi Commentarium in Historiam Æthiopicam, p. 625, edit. 1691.

اسقرلاطي *Ascarlati* Scarlet, Escarlate.

اطار *Iter* Iter.

A circle, a line drawn round another, a process, or going about, in Arabic.

ارش *Aresh* Wrist.

Aresh or eresh is the wrist, because it joins the hand, and the arm together.

ارش in Arabic is to connect, and the prefix of the *w* makes our word. See Castell, p. 18. v. Arflan.

اِثَارَةٌ *Itaret* Reiterating.

Iterare in Latin is to do a thing a second time, in English to iterate, or repeat.

اطعام *Itam* Eating.

To eat in Saxon is eatan; in Gothic itan; in Arabic itam; eating, feeding, giving victuals or refreshment.

اطمء *Atimet* Meat.

The French derive their word mets, from meto; missus, ministratio, and are evidently in want of an etymology. It is not an uncommon thing for words in passing from one language to another to loose their first syllable, and sometimes more. Thus latten is tin; umbilicum bellico, cadavered, davered. οἰχογένης cockney; potatoes tatoes; withdrawing-room drawing-room.

اطلاس. *Atlas* Atlas.

Atlas is any thing smooth, worn, bare, or bald; and, in commerce, a silk-fattin, manufactured in the East Indies, of all colours, with gold and silk, so admirably worked together, that it cannot be imitated in Europe. See Spectator in Johnson's Dictionary.

افيون *Afiun* Opium.

Efiyun, ofiyun, opiun, is Arabic. The Greeks have ὀπὸς juice of any kind; the Spaniards opio, juice of poppy; from whence the French and the English get the initial o.

افثيمون *Efitimoun* Epithymon.

Efitimoun, a Persian word, called by Richardson a kind of weed, is Pliny's Epithymon, and the name of a species of dodder in English botany, cuscuta epithymum, less dodder, or little devil's guts.

اقلیم

اقلیم *Iklim* A clime.

The Bengal rupee has this inscription : “ Struck on the seven climates, کشور (Kufhwar) 1202, A. D. 1788.” The seven climates are Kashmeer, Bengal, Decan, Gudjraat, Lahore, Poorub, and Paishoor, which Timur, when he established his throne in India, united, and called himself “ the conqueror of the seven climates.” The title has been retained by his successors. See Moor’s Appendix, p. 472, 4to, to Little’s Narrative, 1794.

النيون *Eleniun* Helenium.

Helenium in Arabic is written elenium after the Greek.

البت *Albet* Albeit.

Albet in Persian means like our albeit, although, certainly, necessarily, notwithstanding.

امرار *Amrar* Amarus, Amere.

Amrar in Arabic comes from the monosyllable مر in Hebrew mar, in French amere.

اما *Emma* Ma.

The Italians out of emma, or ama, have made ma, but, however, notwithstanding, nevertheless.

اميختن *Amikhthen* To Mix.

Imper. اميز *Amiz* Mix.

امييزدين *Amiziden* To Mix.

اموز *Amuz* Amuse.

Amuz, skilful, learned, teaching.

انبار *Amlar* A Barn.

آن *An* Annus.

An in Arabic means time, an hour, a day, a year, from whence may have come annus, a year ; or a ring, annulus.

انكدر

انكد *Enked* Unked.

Enked is avaricious, wretched, from whence we have perhaps a term in English of unked ; disagreeable, melancholy, tiresome. In Oxfordshire every thing unpleasant is unked.

انث *Anus* Anus.

Anus, women, females, in Arabic. The common derivation of anus is from *أفك* fenseless, without understanding, but this does not suit all old women.

انقاص *Inkas* Inks.

Inkas, writing inks in Arabic.

اندود *Endud* Endued.

Endud, plaster, ointment, washing, gilding, incrusting, from enduden in Persian. *زر و سیم اندود* zer vu sim endud, clad, covered, incrusted with gold and silver.

انكليس *Enkelis* ἔγχελις.

Enkelis in Arabic is an eel, as in Greek.

انكر *Ankar* or *Angar* Anchor.

In the Moors language, composed of Arabic, Persian, and Hindostanee, *lungur* is both an anchor and a monkey, because a monkey holds by his fore-paws, as fast as an anchor.

انگيلينه *Engiliné* Angelica.

Engiliné is angelica, a herb, in Persian.

اورده *Ordu* Hord.

Ordu is a king's court, palace, or camp. A hord (of Tartars) in Persian.

إي *Eia* Εἶα *Eja*.

إي is a particle used to exhort, and encourage, as in Greek and Latin: *Εἶά νυν γ' ὦ συνδικασταὶ σφῆκες ὄξυκάρδιοι.* Aristoph. *Vesp.* v. 428.

Eja

Eja age, rumpe moras. Virgil.

Hafez begins an ode thus, Ela, ya,
eiyuh الا يا ايها

بابوس *Babus* Babish.

Babus in Arabic is baby ; we have baby, and in Afcham, quoted by Johnson, babish ; “ a babish, and ill brought up thing.”

باب الماندب *Babu'l'mandeb* Babelmandeb.

The gate of tears, or straits leading into the Red Sea, commonly called Babelmandel. The Arabians considered it as a passage to destruction, on account of the frequent shipwrecks that happened in going through it ; for which reason they wept for all that hazarded a passage into the sea of Oman, or the Æthiopic Ocean, at least for all their friends.

باريطون *Baritoun*.

Father Angelo has put this in his list
of

of Persian words that have any relation with European. If it be a Persian term it is obvious enough, that it is περιόναιον expressed in Persian letters.

بالاخانه *Bala-khaneh* Balcon.

In Hindostan the upper apartments are called balacony. The Italian words balcone and palco come immediately from palcum (suggestus) in low Latin, with balke and balk, posts or beams, or rafters over out-houses in German and English.

پا *Pa* Pas.
Foot, a footstep.

پای *Pai* Pié, FRENCH.
A foot.

پارس or فارس *Fars or Pars* Pferd GER.
Paart DU.

The word پارس *pars*, which signifies

fies a horse, is exceedingly ancient, and was used for the Persians, at a very early period. Pharfi, Persians, (horsemen,) is mentioned Dan. v. 28. The Arabians, who have no *p* in their alphabet, always substitute *f*: thus they say فارسستان farfistan instead of پارسستان parfistan the country of horses.

باز *Buz* Buzzard.

A hawk or falcon. The beak of a bird.

The first part of the English word buzzard is found in Persian, but the whole is made out of the Arabic term for falconarius باز اداری buz adarii by inverting the order of the *r*; and dropping the vowels. This inversion takes place in pronunciation, and letters are transposed in words that pass from one people to another; thus, spicata σπιχάτη by the Jews is called πίστιλα. Sykes by the

Hindoos ſkyes. ὀψώνια, by the Hebrews. asponia. Golgotha by the Syrians Gogoltha, and a variety of others, which every body converſant with various languages muſt have obſerved, and particularly in our own, where the word waſp, that was formerly called wapſe, and had no other pronounciation ; but is now only in uſe in the country. “ Atque inficeto eſt inficetius rure.”

باد نیمروز *Bad nimruz* Inbatto.

Inbatto is the noon-breeze that blows from the Ægean into Smyrna, regularly at twelve o'clock in the day. Inbatto is made up of *in* and *bad*, wind, in Perſian, with an Italian termination. See Dal-laway's Travels, p. 288, 4to, who mentions the term inbatto.

پاپا *Papa* Papa.

پاپا ریم The Pope of Rome.

پریشان

بد *Bad* Bad.

Bad is Persian, and means wicked, worn out, good for nothing, as جامه' بد a tattered garment, or a bad coat ; jamei bad. بد خوي of a bad temper.

پدر *Pader* Pater, Father.

بر *Ber* Imperat. Bear.

برادر *Burader* Brother,

Brother of faith, brother of poverty, brother of war, brother of suspicion, of sorrow, of softness, and submission. All these forms occur in Persian and Arabic.

برادر *Burader* Broeder, Brother.

This is another word which the Persians have adopted with the Saxons and Germans from one common source of Scythia and Tartary, from whence irruptions were made into the East and

West, and the inhabitants were taught the language of their invaders.

بربارس *Berbaris* Barberry.

The barberry-tree, like the tamarind, crab, and floe, never ripens its fruit to sweetness, the berry is spinæ acidæ pomum, or the fruit of a sharp thorn, the name is of Arabian growth.

بربر *Berber* Barber.

A barber or surgeon is the same in Persian as in English. A barber-surgeon joins the practice of surgery to the trade of barber, and such were all surgeons formerly.

بربط *Barbut* Βάρβιτος.

The Greek word Βάρβιτος is derived from βαρύμιτον, so called on account of the deep tone of its strings. The word is of great antiquity, whatsoever
may

may have been its origin; and at least 500 years older than barbut according to Hyde's notion, that barbut came from Barbud, musician to Khosrou, son of Hormuz, surnamed Parviz, or the Victorious. See Hyde's Preface, and extract from Mu'gjizât Phârsi where there are anecdotes of the famous Decemviri Persarum, of which Barbud was the eighth. The derivation of *βάρβιτον* is far from being satisfactory, as is the case with a great many in the book from whence it is taken, the Etymologicon Magnum: neither is the reasoning of Hyde at all conclusive, since the instrument might have been called barbut before the musician or his name existed, and prior even to the Greek.

بر بندید *Berbendid* Bind on.

Ber and bendid, the second person plural imperative of bisten to bind; ber

is a prefix, and in verse it is *berbendidi*.
 محملها mehmelha, bind on your burdens.
 The line is beautiful, and deserves the
 translation, or paraphrase, which Jortin
 has unintentionally given it :

جرس فریاد میدارد که بر بندید محملها

Jeres feryadi midared ke berbendidi
mehmelha.

The bell proclaims, on, on your burdens
 bind. HAFEZ, Ode I.

The allusion is to the bell of departure
 for the caravans.

Sarcinas age collige,
 Ut vita levis exeas,
 Cum signum dederit pater.

بر تنک *Birtenk* Bittern.

Bittern is derived in general from
 Butor, quasi bos et taurus, because when
 the bittern plunges his bill in the mud,
 he roars like a bull. Bertenk, in some
 degree

degree favours this etymology, since برطین means in mud, where the bittern or ardea stellaris fishes for his food : the letters are not indeed exactly the same, or in the same order ; but I have seen greater changes without destroying the identity of words.

بردن *Berden*, to Bear. Burden.

برک *Bark* Barrack.

Bark or barrack, in Spanish barracca, means with us, as in Persian, provision, or lodging for foldiers, and travellers. Bark is also a leaf, and in Arabic a covering, or cingulum, a cloak, rica, that wraps round the head and face, like bark round a tree, and leaves nothing but the eyes uncovered.

پریشان *Perishan* Perished, dispersed.

پرست *Perest* Priest.

خود پرست *Khood Perest*, Priest of himself, or self-admirer.

پرسترخان *Prester Khan* Prester John.

Prester Khan : adoratorum princeps summus. Hence called Prester John in English.

پری *Peri* Fairy.

ستر *Bister* Bolster.

The word is, perhaps, پستر *pister* signifying a bolster, bed, matrafs, or pillow, in Dutch bolster, in Saxon bolstre. See Richardson, and the Gazophylacium.

بطیل *Betil* Batello.

Betil is a boat, if Father Angelo be correct, from whence batello might have come, or betil from batello, since the root is probably a monosyllable, baot in Flemish, boat in English.

بغا. *Bugha* B - - - - -.

Scortum Sodomiticum. Cinædus.

This word may dispute the precedence with the excellent etymology in the note. The detestable crimes of the Bulgarians made their name odious, and bugare came to signify a sodomite. The Bulgarians had adopted the abominations of the Manichæans, and other monstrous errors. See Mosheim and Dict. de Trevoux.

بغل. *Beghel* Beagle.

Beghel is slow, moving in a particular manner, between the rate of the anka (long necked dog) and the hemlaj or the animal that paces quietly on the road. See Golius, in بگل and بگلجہ.

بالسان. *Belesan* Balsam.

Balsam is Arabic; native balsam is
an

an oily resinous liquid flowing spontaneously, or by incision from certain plants.

پنیرک	<i>Penirek</i>	Pennyroyal,
		Pennywort.

Penirek is the name of a sweet smelling herb in Persian, to which our word penny may have probably some relationship.

بندہ *Bandé*, A Slave. One that is bound.

بو.	<i>Bu</i>	Fic, ENG.
بوی.	<i>Buy</i>	Φευ, Φῦ, GR.
		Fi, ITAL.
		Fai, ESPAGN.
		Fey, ALLEM.
		Foeci, FLEM.
		Vah, LATIN.

Hughues de Berry, Moine de Saint Germain des Prés dans sa satire qu'il appelle la Bible de Guyot, où parlant des
médecins,

médécins, qu'on appelloit alors Phyficiens ; il dit,

Fificiens font appellés,

Sans fi ne font ils point nommés ?

De fi doit toute ordure naitre,

Et de fi Phifique doit être.

See Pasquier Recherches, l. viii. c. 28.

Bu in Perfian is a smell, either good or bad, like *وفر* in Arabic, either as sweet smelling odour *فيا انق الزمان* in the nose of time, or a stink. *دفراله* defran lehu Phy illum. Vide Lette, p. 123, in Carmen Panegyricum Muhammedis, 4to. Ludg. Bat. 1748. Vide Fabricium, edit. ult. Biblioth. Græc. 1790, p. 88.

Nequam, an English poet in the reign of king John, of St. Albans in Hertfordshire, and canon of Exeter, made the following epigram on Philip Repington, who

who had punn'd on his name of Nequam :

Phi nota fætoris, Lippus malus omnibus horis,

Phi malus et lippus, totus malus ergo Philippus.

See Bishop Godwin, de Præf. Ang.

The Greeks changed the Persian ba into their own φι, and of ابو abru made ὀφρεῦς, and of بو made φῦ, buya بویا or بویان is odoriferous, and fragrant in its first sense, and stinking and fetid in its second.

ب.ب. Bubu Βύβα.

Bubu in Arabic is the pupil of the eye, and means any thing great or glorious. They say, he is in the eye ball, or pinnacle of his glory ; he is the glory of his age. Thus βοῦ in Greek is said of any thing great, and Βύβα of any thing full and large. Etymologicum Magnum, voce Βύκτης.

بوس. *Bus* Buſs, a Kiſs.

Bus ſignifies alſo an evil, as the kiſs of Judas did, and is thus expreſſed in a monkish verſe:

Nam mihi quæ tu das, Chriſto dedit oſcula
Judas.

As we ſay kiſs hands, ſo the Perſians kiſs eyes, بوس چشم after the manner of the Greek expreſſion in the *Odyſſey*,
Κύσσε τέ μιν κεφαλήν τε καὶ ἄμφω φάεα
καλά. π. v. 15.

And twice, and twice could ſcarce ſuffice,
He kiſſed his rolling drunken eyes.

COWLEY.

Jucundum os oculosque ſuaviabor.

Catul. 9. 9.

There is often a conformity between the Greek and Roman, and Oriental writers.

The

The two luminaries of war which I had kindled were soon extinguished ; meaning the two sons whom I had nurtured were killed.

----- duo fulmina belli

Scipiadas.

Æn. vi. v. 843. Assembly iid. p. 39, Chappelow.

بُرج. *Burge* Burg.

Burge in Arabic is castle, fortress, rampart, wall, bulwark. All places that in former days were called boroughs were such as were fenced, or fortified. Burg is Saxon for the same thing, and *πύργος* Greek.

بُكْرَه. *Busgah* Place of kissing.

Busgah is called the place of kissing, because every one that goes in to the royal palace kisses the gate. What the Trojan

Trojan mothers did in taking their last
farewell of Priam's palace, the Per-
sians do on entering the court of their
sovereign.

Amplexæque tenent postes, atque oscula
figunt.

Virg. Æn. 11. 490.

پوشک

Pushék Pufs.

Pufs, says Johnson, is a cat ; I know
not whence derived. It is clear that it
is half a Persian word, as cat is half of the
Italian gatto.

بوقه

Buket Bucket.

Buket in Arabic is a violent thunder
shower, which comes down, as it were
in pipes. بوقات. Bukat is a musical in-
strument, a flute, pipe, trumpet, or leaky
vessel ; a name of reproach in Persian
and English given to those who cannot
keep

keep a secret. The original monosyllable is *بوق*, a Persian word. The Portuguese say, that it rains buckets, and the Spaniards payles, y herradas, pailfuls.

Yond' same cloud cannot but chuse to
fall by pailfuls.

SHAKSPEARE.

The Latins have the same expression,
“Urceatim pluebat.” Petron. Fragm.
Tragur. p. 16. (c. 44.)

بول *Bul* Bill.

Bul is the beak of a bird, and very
like our word which is in Saxon bill.

بوت *Buté* Butt.

Buté is a butt for shooting at in Persian. The French dictionaries do not say whence their word “but” comes.

پلیت

Pelité

Pellet.

Pellet, the wick of a candle in Persian, any thing rolled up, the match of a lamp.

ب

Bé

Ba

Buh

Βύας.

Bubo.

Buh is an owl in Persian, and Greek, and Latin.

بیتر

Bihter

Better.

The Persians have the English comparative better, but their own superlative bihterin; just so the English have the Persian comparative bihter, but their own superlative best, which makes it difficult to decide which is the original, possibly neither one nor the other are imitators. In Persian, however, there is a positive bih, good; bihter, better; bihterin, best.

پهنه

Pehné

φέννις.

Pehné is a racket with which you play at tennis, and comes from پهنیدن to extend or stretch. Rackets are strung with cat-gut, and the ball is struck with an extended arm; if the arm be contracted the ball cannot be so well cut, or twisted; young players who do this, are called spoons. The Greeks, as we have already seen in this letter, changed the ba and the pa also of the Persians into φι, and made φέννις with their own termination of *pehné*, and we tennis.

بيب

Bib

Bib.

Bib is a canal in Arabic. The child's bib carries off, or absorbs, what falls upon it. From this word comes bibo in Latin without passing through the Greek πίνω. A great drinker is said to make a conduit-pipe, or common sewer of his throat.

بیغـ *Bughé* Buche.

Bughé in French is buche, fire-wood, which has precisely the same meaning as the Persian word.

بیل *Bil* Bill.

A pick-axe in Persian, a kind of hatchet with a hooked point.

پیالـ *Pialé* Phiala, L.

Phial, E.

φιάλη, GR.

چو آفتاب می از مشرق پیالـ بر آید حافظ

Chu auftaube my uz mushrūke pialé
beraueed. HAFEZ.

--- the east of the cup.

پیلور *Pilwer* Pedlar.

A hawker of small wares, a petty dealer; contracted into pedlar, or from the Persian, which means the same thing.

پِه *Pih* πίος.

Pih is the origin of πίος, πίων, in Greek, or at least the same word for fat and grease.



پیکار *Peikar* Bicker.


Peikar in Persian is a fight, a skirmish. Our word comes through the Welsh *bicre*, a fight or contest.


پیر *Peer* Peer.

Peer in Persian is a title of honour like senior, seigneur, senor; and it properly means an ancient, or old man.

The twelve great lords of France who are called *peers* were probably so named, not so much from their equality, as from being past the middle age, and eligible on account of their experience, senators in wisdom, and ancients in knowledge.

The celebrated Timour, before any considerable undertaking, always consulted his  peer, looking upon him (Koottub ul Aktaub Sheikh Zine u'deen Aboo Bukkur) in the light of a ghostly father. From the word  peer, we may, perhaps, derive the appellation père, (French,) a father. Vid. Institutes of Timour, p. 5.

 *Belarij* Πελαργός.

Belarij is a stork in Greek, and Arabic. ἀντιπελαργίζειν in Greek means to return a kindness, as the storks do in carrying their aged parents on their backs, according to Aristotle, when they can no longer support themselves. Pularghu  in Persian signifies, those who shelter others that fly to them for refuge.

 *Tar* Tiara.

Tar in Persian is the top or summit,

the head or upper and higher part of any thing, which will suit the word tiara, or crown well enough. The right word for crest or crown in Persian and Arabic is تاج *taj*, but you cannot suppose this to be the tiara without commuting letters that are not commutable. See Reland, *Dissertat.* viii. p. 252. edit. 1706.

تاج خوروس *Taji Khurus* is a cock's comb.

تافته *Tafaté* Taffata.

Taffata phrases ; filken terms precise, Three piled hyperboles.

Love's Labour Lost.

Tafaté in Persian is spun, or twisted, *teft* and *tefaté* means spinning a web, and a spider's web. Menage derives *taffetas* from the rustling noise the silk makes, and Du Cange from the low Latin *taffata tafetanum*, which is from the Persian.

تباه *Tabeh* Tabes, L.

From تب *teb*, a fever. Putrefaction, Corruption.

تراک *Tarak* Ταραχῆ.

Tarak signifies, as the Persians use it, the crash made by splitting or dividing of wood. Ταραχῆ in Greek is the noise occasioned by the mixing, stirring up, or splashing of water. تراکیدن to split, to cleave.

ترب *Turb* Turf.

Turb is earth, dust, ground, a clod, in Arabic, Saxon, and Dutch.

تربد *Turbed* Turbitum.

Turbed is in Arabic an Indian purgative root; and *turbitum*, a root much used in physic to purge phlegm. Ainsworth's 4th Alphabet.

ترتور *Turtur* Turtle dove.

Turtur in Arabic; in Greek *τρυγών*. *Turtur* has no derivation in the Latin language, and is evidently of foreign extraction. *Turtures*, says Cicero, et cursu et peregrinatione lætantur. V. de Fin.

ترسم *Tersem* Τέρσω.

Tersem I fear, or apprehend, is like the future of *τρέω* *τρέσω* per metathesis *τερσω*. Thus we have from *τείρω* *τέρσει* Theocr. Idyl. 22. v. 63. And from *κείρω* *κέρσοι* Moschus. Id. 2. v. 32. *Tersem* is the first person present of *terśiden*, to fear.

ترسم این قوم که بر درد کشان میخندند
Tersem een koumi ke ber durdi keshan
mikhandend.

I fear that those who mock us as wine-drinkers, &c. &c.

HAFÉZ, Ode II.

تطاس

تتلس Tetellus Titulus, Title.

Tetellus in Arabic is writing, title, description.

تعريز Tariz Tarrying.

Tariz is alighting, and tarrying on a journey. We have this word in the New Testament and in Shakspeare, but its origin was not known, "I will go drink with you, but cannot tarry dinner;" and in Troilus and Cressida, "Tarry'd."

طاس Tas Tasse.

Tas in Arabic and Persian is, as in French, a cup, a plate, also a vault, طاس افلاك tas eflak the dome of heaven, or a depressed arch.

تعريض *Tarys* Tarir.

Tarys is drying (meat) &c. from whence the French have *tarir la source*, &c. and the Greeks express dried meat by the same word nearly (σάλπιχος Salsamentum) as the Arabic.

تعريف *Tarif* Tarif.

An explanation or declaration of duties of export and import.

تفو *Tefu* Pho! Fy!

Tefu, fy! for shame! Persian.

تن *Tan* Tān.

A companion, this, that. ὦ τᾶν in Greek means o amice, for ὦ ἐτᾶν from ἕτος; hence comes ὁμοέτης an equal, and our word coetaneous. See Aristophanes Nubes, verse 1270, 'μὴ σκῶπτέ μ' τᾶν'; and Lucian, p. 727. v. 11. 4to. This, that. In Greek, ἢ τᾶν, ἢ ἐπὶ τᾶν, either,

ther, says the Spartan mother to her son, bring back this shield, or fall upon it.

تنبوره *Tamboureh* Tambour.

Tamboureh is Arabic ; tambor in Spanish has its origin in altambor, according to the Dictionnaire de Trevoux.

تندر *Tundur* Thunder.

تو *Tu* Thou, E.
Tu, L.

توتیا *Tutya* Tutty.

Tutya is a collyrium for the eyes, توتیای دولت tutiyai dowlet fstate-tutty, or a wash for a national eye-fore.

توز *Tuz* Tuz.

Tuz means the bark of a tree with which the Persian bows are ornamented, as it were, with a fringe. Tuz in English signifies a lock of hair or tuft.

With

With odorous oil the head and hair
are fleck ;

And then thou kemp'st the 'Tuzzes on
thy cheek ;

Of these thy barbers take a costly care.

DRYDEN.

تون *Tun* Tun.

Tun is the stove of a bath, the furnace of a glass house.

توما *Tuma* Twin, Thoma.

Tuma in Persian means Thoma in its second sense, and Twin, in its first, for Thomas was called Didymus. *δίδυμοι* qui uno partu editi sunt.

تیر *Tir* Tigris.

Tir is an arrow, and the river Tigris from its rapidity.

تیرگر *Tirger* is an arrow maker, but the Tigris is not the only river named

named from an arrow; we have Acis in Sicily, that rises in Mount Ætna and falls into the Mare Siculum, so called because it runs into the sea like a dart, teli instar. See Eustathius on Dionysius, and Probus in Catholicis, who asserts that Acis does not increase in the genitive case, perhaps not, if you except the proper name in Ovid's Metam. lib. xiii.

--- --- latitans ego rupe, meique
Acidis in gremio residens --- --- ---.

Acisculus, it is worth remarking, found on a denarius in the Valeria family with a Siren, on the reverse, shows that the Sirens and the Acisculi came from the same country. See Strabo, lib. i. p. 22. fol. Lutet. 1620. and Reland, p. 253, on the word Tierē. τήρη τὸ ὄζυ πέρσαι. Hesychius. De vetere lingua Persica.

جابر *Jabir* Algebra.

Jabir or geber is a setter of broken bones, or reducer of fractions to whole numbers, which may be said to be the business of an Algebraist. This definition may be illustrated by an expression in Arabic of drawing from a poet his rhyming joints, that is, some of his rhyming verses, which are compared to the frame and contexture of the human body fitted ad unguem. See Hariri. Assembly, iii.

جابلوس *Jabilus* Jabble.

Jabilus is flattery, impertinent discourse in Persian. Jabble in the Scottish dialect is to foil, or bespatter in travelling.

جادس *Jadis* Jadis.

Jadis formerly, of ancient times, in French, is derived from *jam diu* by the French

French etymologists; but is really the Arabic word جادس worn out, obliterated, no trace, or vestige of it being left.

جامه *Jama* A Jam, a Garment,
a robe.

A jam means in English a child's frock, and is borrowed from the Persian, since our frequent intercourse with India.

جان *Jan* Giant.

Jan is the name of a demon, supposed to have been king of a race of creatures which the Arabians called Jinn, the Persians Jinnian, and of the fairies, who lived before Adam. Jan ben Jan was an hero celebrated in the East for his buckler composed by Talismanic art, so as to render the bearer proof against enchantment. See Wilmet's Dictionary of the Koran, article جان. The Jins or Genji, and the Peris, two species of ideal beings.

beings, the one malignant, the other lovely and amiable, are the hinges of Eastern machinery. The Greeks made the name of Parifatis out of پری زاده Perizadé (born of the Peris,) the second daughter of Darius. See more in letter *ra* and *sin*.

جبلو الطارک *Gebelu'l'tarek* Gibraltar.

The mountain of Tarek was the spot where the General Tarek first landed in his descent upon Spain from the opposite shore in 710.

جد *Jad* Jad, Dad,

The infantine way of saying father is in most parts of the world very much alike, whether $\alpha\tau\tau\alpha$ in Greek, tata in Gothic and Latin, or tad in Welsh, or dad in English, or jad in Persian, a grandfather, جد. jed bejed, from father to son.

جرار *Jerrar* Guerrier.

Jerrar, a brave foldier, in Arabic.

جرب *Jerb* Zerbus.

Fat, thick, grofs, in Perfian. The word is in Apicius, and means omentum, the cawl in which the inteflines are wrapped.

جفا *Jefa* Chafe,
Trouble, injury. Fretting.

Chafe means a heat, a fume, a fret. “ Wolfey fent for Sir Thomas More in a chafe, for having croffed his purpofe in parliament.” See Camden’s Remains. The etymologifts get no higher than the French in their derivations of this word, chafe, echauffer, but the original exifts in Arabic.

جگر

Jiger

Jecur, Gefier,

Heart or Liver.

Gizzard.

The Perfians ufe jecur juft as the Greeks did ἥπαρ, and the Latins jecur for either heart or liver.

Fervens difficili bile tumet jecur.

Hor. Od. xiii. v. 4. and Theocritus,
Idyl. xi. 15.

— — — εχων ὑποκάρδιον ἕλκος
Κύπριδος ἐκ μεγάλης τὸ οἶ.

ΗΠΙΑΤΙ πᾶξε βέλεμνον.

جمال

Jemal

Camel.

Camel in Hebrew is חמל and written with a jîm in Arabic; our word comes from the Hebrew, and the Latin word from the Arabic with the fignification of the Hebrew. Camel in Hebrew means a beaft of burden, as a fubftantive, and as a verb, to make a return of any thing
of

of the same sort and kind, exactly equal; a gemel, or twin, as in Shakspeare, a gemel or jimmel ring, that is a ring of the same sort. There is an Arabic proverb, which, because it answers to one of our own, I will add to this note.

جمل بموضع جمل بر كب

Jemal bemawza jemal bara kab.

Camelus in loco cameli genu flectit.
Canes meiunt, ubi canes minxerunt.

And camels kneel, where camels
knelt before.

جملة Jumlet. Jumble.

جملة Jumletan. Jumlet the whole together; jumletan universally. Jumble in English is a mixture of the whole together. "What a jumble is here made of Ecclesiastical revenues, as if they

were all alienated with equal justice." Swift.

جمله کاینان بالکشتی نوح

Jumlet kainat bi'l kashti Noah.

The universe jumbled together in Noah's ark.

جن *Gian, Dæmones* Giant.

جن in Arabic means to cover all over, in the passive, to be possessed with a demon. Genius is Persian, in the sense of the word in Latin, Scit genius natale, comes, qui temperat astrum.

جنطیان *Jentian* Gentiana.

جوان *Juwan* Juvenis.

Juven, a boy, or young man.

جنرال *General* General.

General is from the Portuguese, but the root is in Arabic.

جنس *Jins* Genus.

Jins, genus, kind, sort, mode, generation. Nations adopt from one another the improvements of their own stock. Pamphlet in English is made up of three French words, *par un filet*, by one thread, or a stitched book, *une brochure*, instead of this the French now use *pamphlet*, and take back their own three made into one.

جوا *Jua* γύα

In this word we trace an English term up to the Arabic through the Greek, and show that in the progress from Arabia to Greece the soft jîm is changed into the hard gamma, unless the Greeks

pronounced *ju, je, ji*, instead of *gu, ge, gi*, which is by no means improbable. The Persians spell Galilee, Gabriel, and Galen with a *jîm*, and pronounce Jalilee, or Jaleil, Jabriel, and Jaleinus. From *γύα* comes *γύαλα* plural of *γύαλον*, and gulley with us. Gulley in English is much in use for a deep valley, though not in the dictionaries. Vallis in Latin is of the same family.

جو

Jaur

Jar.

Violence, a shock.

The French have this word in the following senses : Jurer se dit, au figuré, des voix et des instruments de musique, qui sont de faux tons ; mais sur tout quand les sons sont rudes et aigres.

--- --- son aigre fausset

Semble un violon faux qui jure sous
l'archet.

BOILEAU.

Les

Les couleurs jurent ensemble qui ne sont pas bien assorties. On le dit de même des autres choses, dont l'union est choquante. Des airs évaporés, et des cheveux gris jurent ensemble.

جو جو *Juju* Joujou.

Juju in Persian is a sparrow, in French a bird of pasteboard for children to play with.

جهد *Jehd* Jade.

Jehd is fatigue, weariness from overlabouring, and straining every nerve, applied by us chiefly to horses. The etymologists prefix a great *D* for doubtful to this word, which, is to be sought for in Arabic only.

چارطار	<i>Chartar</i>	Κίθάρα, GR.
		Cithara, L.
		Chitarra, ITAL.
		Guitar, ENG.

A word undoubtedly of Persian origin, signifying four strings, *ciar* four, and *tar* strings, thus, چارطاق *chartak* is four columns, that is, a principal room on the top of eastern houses, open to the front, and supported by four pillars.

چاره	<i>Charé</i>	Chary.
------	--------------	--------

Charé in Persian is a substantive, and signifies mode, manner, means, care, caution, remedy, cure. چاره دادن To apply a remedy, to save, to repair. چه چاره What mode, by what means. *Chary* in English is an adjective with the sense of wary, careful, cautious, sparing, saving, repairing. “Over his kindred he held
a wary

a wary and chary care," which was bountifully expressed when occasion so required. Carew's Survey of Cornwall.

چرا *Chera* Quare.

Why, for what reason, in Persian.

چرخ *Cherkh* Circus.

Cherkh is a globe, a circle, or wheel, in Persian.

چرخند *Chirghed* Cricket.

Chirghed pronounced hard is easily made cricket. The word is Persian.

چغ *Chiugh* Jugum.

Chiugh is Persian for a yoke. See also in its right place یوغ a yoke for oxen from یوغیدن yughiden.

چمن Chemen Chemin.

Chemen a flowery path, a parterre, a way in a garden, a meadow, &c. &c. جوانان چمن A green path way. Chemen sofa, a seat in a garden path.

چواچه Chuaché Chuck.

Chuaché or chuwaché is a chick in Persian, as if formed from chuck, the noise a hen makes in calling her chickens. From chuck comes chick, as Johnson has well observed.

چوپ Chop Chip.

Chip and chop, says Johnson, are the same. The Persians call a rod, or stick, چوپ دستی chop desti, a stick for the hand, and express our, "to kiss the rod," by چوپ خوردن chop khurden, to devour the rod; چوپ پاره chop paré, is a chip

chip lathe, or shaving of a tree, the popular tree for instance.

چوپین *Chopin* Chopine.

Chopin in Persian is wooden, and is used by the French for a measure. Chopinette de pompe is a wooden cylinder with holes in it, used in pumps. The French dictionaries derive chopin from cupa.

چیز *Chiz* Chose.

Chiz a thing, ناچیز nothing, ناچیز شدن nachiz shuden to be nothing. The etymologists bring this word from causa, and look no farther.

چیره *Chéré* Ciera, ITALIAN.
Face, air. Cheer.

The word cheer for countenance has long been domesticated among us in Spencer,

cer, Milton, and Daniel, and derived, like most other words of uncertain origin, from the Greek ; but supposing cheer to come ultimately from χαίρειν to rejoice, or *ἡέαρ* the heart, you have in the Persian and Italian, the immediate steps by which it descended to us from so great a height, though most probably the Persian is the true prototype.

چیره دست *Chiré-dest* Dextrous.

In this compound we have both Greek and Latin, *χεῖρ* et *dextera* to signify right handed, or dextrous. *Chiré* dest bold, conqueror, ready handed,

حابل *Habul* Cable.

Habul is rope for climbing a palm-tree. In Welsh *cabl*, in Dutch *cabel*. *ح* or *hh* of the Arabians is sounded like the

the heth η of the Hebrews with a strong aspirate.

حَابُوقَةُ كَرْدَن *Habuka kerdon* To make havock.

Vide Gazophylacium, p. 149. To make havock is to plunder, and live by rapine. "Do not cry, havock, where you should hunt with modest warrant." Coriolanus, 3. 1.

--- --- semperque recentes

Conveſtare juvat prædas, et vivere rapto.

Virg. *Æn.* 7.

حَاصِل *Hasil* Hazel.

Hasil in Arabic is produce, fruits of any kind, such as corn, nuts, &c. &c.

حَاصِل كَرْدَن *hasil kurden*, to acquire or collect fruits, profit, advantage, &c. hence comes our word hazel-nut.

بی
حاصل

جابل bi hafyl, fruitless, hazellefs, without hazel, in Perfian.

حزر *Huzar* Huzar.

Huzar in Arabic is ftrenuous, warlike ; Houffard is a Polish and Hungarian horfe-man, a great pillager, very daring and more useful in prompt expeditions, and detached parties, than pitched battles. This fort of trooper was perhaps carried into Perfia at the invafion of that country by the Goths.

حوري *Houri* Hure, GERMAN.

W - - - -, ENG.

The virgins of Paradife are wretchedly degraded out of their own country, and from that diftinguifhed and immaculate ftate, which they are fupposed to preferve for the faithful believer, are become in name at leaft common, and impure. All pretentions to chafity in title are loft in two places

places on earth, and in the language of Paris,

Nomine Virginitas faltem est libata,
vel illud

Quod salva potuit virginitate rapi.

خاص *Khass* Casa.

سرائي خاص *Serai khafs*, the inner apartments. *حجرة خاص* *Hejreti khafs*,

a secret retreat. In the inner apart-

ments the women in the East are kept out of sight. The Hebrews called their

young unmarried women העלמות because they were concealed from public view.

The Greeks had an upper room *θάλαμον ὑπερῶν*, where the women dwelt by themselves. Amralkeis compares vir-

gins sitting at home to eggs in a nest.

See Reiske, quoted in the notes of Lette, p. 188. A maid in Arabic is

called

called also الحذر بيضة beyzetu'l'hezer, the egg of timidity.

خورمند *Khormend* Gourmand.

Father Angelo asks, whether Gourmand does not come from this Persian word. Un homme d'esprit qui avoit voyagé dans l'orient envoya cette derivation aux jesuites pour être inferée dans leur dictionnaire de Trevoux.

خرج *Kherge* Charge.

Charge is a bag or wallet made with two pockets to lye across the horse, in Latin hippopera, Anglicè faddle-bags, from whence the English word charger may have been derived.

خطوة *Khetwet* Gait.

Our word comes from the Arabic plural خطي khety, through the Portuguese geyto,

geyto, which they pronounce soft like a jîm.

خدا *Khoda* God.

Goda is God, and good, in Saxon, and passes through all the Teutonick dialects in both senses with certain variations.

خمار *Khymer* Chimere.

Chimere, now simar, from the French simarre, was a veil, or covering. At the bottom of the title page of the second edition of Richard Jugge's 4to Bible, is represented a minister bare-headed and habited in a sort of chimere, preaching to a small audience of men and women.

خمد *Khamlet* Camlet.

Camlet is filk and camel's hair, or all

filk or velvet. It is now made of wool and filk.

خنجر *Khenjer* Hanger.

Khenjer in Persian is a dagger or a poignard.

خوب *Khub* Chubby.

Chub is fair, beautiful, applied by us to a fat-faced child, or infant. *Kha* is softened in our pronunciation, of which we have an instance in خرج *kherge*, charge.

خوابخانه *Khabkhané*, Cabin.

Khabgah

Khabkhaneh I take to be the origin of our word *cabin*, or *cabane* in French, meaning a bed-chamber, or place to sleep in. Hafez, as published by Revizky, and Richardson, p. 41, 1774, employs
this

this word in two beautiful lines.

هرکرا خوابگاه آخر بدو مشتی خاکست
کوچه حاجت که بر افلاک کشی ایوانرا

*Herkera khabgahi akher bedou meshti
khakest,*

*Gou che hajet ke ber efflaki keshi
eivanra.*

Every one's last cabin is two handfuls
of earth :

Say, what occasion is there, to extend
their palace to the heavens.

Horace says the same thing.

“ Molem propinquam nubibus arduis.”

Ode iii. 29. 10.

Tu secanda marmora

Locas subipsum funus, et sepulchri

Immemor, struis domos.

Ode ii. 17, 18.

خور

Khur

Cur.

Korre, DUTCH.

Cur is abject, contemptible. Cur in English is a name of reproach for a man, and a worthless degenerate dog of small value.

خورد

Khurd

Curd.

Curd in Persian means meat or victuals. Coagulated milk was the first subsistence of men in a state of nature. خورد *khurd* in Arabic is to fix, or concrete. خردل *Khurdel* to divide into small parts, just as milk is when coagulated.

خوشا خوشا

Khosha Khosha

Così Così.

Khosha khosha in Persian is well, very well, just so; which, the Italians have caught by the ear, and made *così così*, خوشی *der khoshi* in pleasantry. خوشی
goodness.

خوي

خوي

Khui

Cue.

Khui, manner, custom, mode, humour. Cue in English is humour, temper of mind. We say, "he is not in a good cue." The Persians, "that he is in a bad one," بد خوي *bad khui*. Here are two English words together.

خلاه

Khelah

Clay.

Clai is Welsh, and kley Dutch, and khelah Persian. The same word goes all through the four languages.

داغ

Dagh

Dagger.

داغ شدن *Dagh shuden*, I am wounded. The original word is دگر *dakar* to stab, and transfix; dagh in Persian is a wound, or scar made with a dague, or poniard; daga, daggerius, dagardum, in the Latin of the middle ages.

دايخ *Dayikh* Dark.

Dayikh in Arabic is dark (night); in Saxon *deore*, not light.

دحل *Dehl* Dell.

Dehl is a cavity or hole in the ground dug for collecting water. The English dell or dale is also a pit or hole, “ dingle or bushy dell ;”

“ In dells and dales concealed from human sight.”

TICKELL.

Dehl is Arabic.

دختر *Dokhter* Daughter.

This word دختر, dokht or دختر, dokhter is very ancient, but by what channel the Persians got it may be difficult to determine. Its perfect agreement with the German dochter deserves attention. We find

find it frequently used by Furdoofee, the father of Persian Poetry, who says,

منیژه کجا دخت افراسیاب
 درخشان کند باغ چون آفتاب
 ستاره دوم دختر کی نشین
 هم با کنعان و با آفرین
 پیارید آن دشت دخت کزین
 ستاره زند بر گل و یاسمین

Which Sir W. Jones thus elegantly and literally translates :

“ There Manizha, daughter of Afrasiab,
 Makes the whole garden blaze like
 the sun.

Sitara, his second daughter, sits exalt-
 ed like a queen,

Encircled by her damsels, radiant in
 glory.

The lovely maid is an ornament to
the plains :

Her beauty fullies the rose and the
jasmine."

See Flowers of Persian Literature,
p. 140.

در Der Door.

Der is a gate, or a door ; در
سته کردن der bisté kurden, to shut the
door, or literally, to make the door
fast ; در زدن der zeden, to knock at
the gate ; قسلی keseli of comfort ; برو
berou bēder, go to the door, depart.
Berou is the imperative of ruftun, and
beder, as we say, to doors, out of doors ;
صدور fudder, is the name of a Persian
book ; the word signifies, a hundred
doors or gates, to knowledge.

درد, *Durd, Dred* Dreg.

Dred or dreg, from whence came also τρύξις, which is in Greek *lees*.

— — καὶ ἐς τρύγα χεῖλος ἐρείδων.

Theocr. Id. 7. 70.

Drinking to the dregs.

Thus from the Chaldee תרגם we have meturgeman, interpreter, turgeman, Arabic; drogueman, Turkish; trucheman, French; and truckster, English. *Drin dree*, and by the insertion of the vowel, *derry*, comes from tree; in Greek it is δρυς.

درم, *Derem* Dram.

Dram is immediately from the Arabic *direm*, without passing through the Greek δραχμή or the Latin *drachma*.

دستکار, *Dastkar* Dexter.

دع الدنيا *Da ed dunya* Da.

Da is give up, throw away the world;
 و املها *we ehmilha* and abandon it. Ha-
 fez, Ode I.

The word *eddunia* is used on the Cu-
 fic coins perpetually; Soliman the first,
 anno 467, Chr. 1074, is called the shadow
 of God in the world. غيات الدنيا والدين
Ghiyat eddunia weddin, the succour of
 the world and religion. See Adler's
 Tychsen, p. 8718, Introd. in Rem Num-
 mariam, 1794.

دفتر *Difter* Διφθέρα.

Difter a book, or roll, a journal so
 named from the skin on which it was
 written. The Ionians, Herodotus tells
 us in his Terpsichore, or 6th book, ac-
 cording to ancient custom, called books,
 skins,

skins, because, for want of papyrus, they were obliged to use sheep and goats skins, and within my memory (adds the historian) many barbarous people continue the practice, *i. e.* many foreign nations. The Greeks and Romans gave the name of *barbarous* to all who were not Greeks and Romans, and the Arabians call all not born Arabians by the name of ^{عجم} that is, Persian, *barbarian*; the word *barbara* in Sanscreeet means *barbarian*. Wilkins.

دلفین, *Delfin* Dolphin.

The Persian authors of high antiquity say, that the delfin will take on his back persons in danger of being drowned, from whence comes the fable of Arion. The word is derived from דלף stillare fluere, delf; because the dolphin was considered as the king of the sea, and Neptune

tune a monarch represented under the image of this fish. Dolphins were the symbols of maritime towns and cities. See Spanheim, 4to. p. 141. ed. 1671.

دماس *Demas* δέμας.

Demas in Greek is a living body, in Arabic, the clothing of a living body, or man's clothing.

Tebrizi explains clothes to mean that which they cover.

خلصني قلبي من قلبك
Khalsani colli men colbeka.

“Disengage my vestments from your vestments;” that is, Break the vest of friendship, or the heart, which we mutually wear as a garment. Cf. Lette, p. 184, in carmen Amralkeis.

دنب *Deneb* Deneb.

Deneb or dunub is a tail in Persian. We are acquainted with this word from the star in the tail of the lion, and it is mentioned here to show that the tail of the wolf, دنب السرحان *dhanbo' ferhání* in Arabic is the ἀμφιλύκη νύξ and λυκόφως of the Greeks ob coloris similitudinem, and also the French proverb, entre chien et loup, that is, infra horam vespertinam. See Jeremiah, cap. v. 6. For the wolf of the evening.

دندان *Dendan* Dens.

Dendan, a tooth in Persian. The laughing tooth is the tooth shown in laughing, and the saw made of serpents' teeth is a very sharp saw. اره مار دندان *errei mar dendan*.

“ Sharper

“ Sharper than a serpent’s tooth.”

SHAKSPEARE.

” *Du* Duo.

دول *Dul* Deuil.

Dul is a widow. Meninski. The French may have borrowed their expression of *deuil* from the Arabic one for widowhood, a state of mourning. Widows in France are allowed money for their dole or widowhood. See Trevoux.

دولاب *Dulab* Dole.

Dulab is a water bucket, and a turnabout in the walls of monasteries, hospitals, and lazarettos, into which people put, on the outside, victuals and necessaries, and then, turning it on its axis, leave them be carried off by those within. Whence we may have had our phrase of to dole

dole, and livery-dole at Heavitree, near Exeter.

دَا, *Dâ* Da.

Dâ is the imperative of دَاَدَن, *dadén*, to give.

دِيَك, *Dik* Dyke.

Dik in the Persian language is a pot, or kettle, a vessel of content. In Saxon *dic*, and Erse *diik*; in English a receptacle for water, a sort of earth pot, *dik si-falin*, or ditch.

دِيَمَجَات, *Dimjat* Damietta.

Dimjat is the ταμίαθις of Stephanus Byzantinus, called by the seventy τάρφνας from *tahpanhes* in Jeremiah, cap. II. v. 16. *Tahpanhes* תַּחֲפַנְחֶס was a principal city in Egypt, *Daphnæ Jelufiacæ*, where Jeremiah was stoned by the Jews, according
to

to an ancient tradition mentioned by St. Jerom. Here we see how Tahpanhes was pronounced by the Seventy, the origin of its present form in Latin. Dim-jat got the name of Pelusium from the mud of its soil, which is still of the same nature.

ذرا *Dzera* Zera.

Zera a thing of nothing, a thing scattered by the wind; in Italian *zero* from the Arabic.

ربا *Ruba* Robbing.

Ruba is the participle of *ربیدن* rubiden, to rob, or carry off by force; *دل ربا* dil ruba, robbing the heart; *سلمان ربا* fa-man ruba, robbing the head, or intellect, taking away the wit, or understanding in Persian.

The word *rubà* is the third singular of the verb *rubar* in Italian.

Chi ruba un corno, un anello,
 Un cavallo, e simil cose, a qualche
 discrezione,
 Et può chiamarsi un ladroncello ;
 Ma chi ruba la riputazione,
 Et dell' altrui fatiche si fa bello,
 Si può chiamarsi un affaffino e ladrone.

I quote this passage from Berni's *Orlando Inamorato Rifatto*, to point out Shakspeare's imitation, or plagiarism, without being able to show that Berni existed in English in our poet's time.

“ Who steals my purse, steals trash.”

Othello, Act iii. Sc. iii. p. 520.

Ed. Stevens.

𐤅𐤁𐤁 *Rabyt* Rabbet.

To rabbet is to pare down two pieces of wood so as to fit one another. Rab-

bet, a joint made by so paring two pieces ; and is derived from rabot in French, a plane, which is a Persian word that signifies a ligature, any thing binding, connecting, regulating. رابطہ اشنایت

The cément of friendship.

رَب

Rab

Rob.

Johnson was right when he said he believed *rob* to be Arabic. رَاب and رَب in its first sense means to thicken, spissavit, inspissavit, and the abstract in English inspissated juices ; for when the infusion is evaporated to a thick consistence, it becomes a jelly, rob, or extract.

رَبَس

Rebs

Ribes.

Rebs is gooseberries in Arabic.

رَبَس

رُبس *Rubs* *Rubs.*

Rubs is the plural of *rebs*, and means calamities, uneasiness, in our sense.

“ --- --- --- ay, there's the rub.”

SHAKSPEARE.

رَبَاه *Raba* *Robber.*

Castellus refers us to the fifteenth verse of the seventh chapter of St. Matthew for the sense of this word where we have λύκοι ἄρπαγες rapacious wolves. The Germans call a conqueror *eroberer*, of which, to their cost, they know the French to be the greatest in the world.

رِف *Ref* *Reef.*

Ref in Persian means a book-press, or tablets, so in English; a ledge, or shelf of rocks, a ridge rising higher than the rest; also a sail reduced by drawing the

reefs ; also a ruff, or puckered linen. See a Sermon preached at Whitehall, 1607, 4to. 1615, call the Merchant Royal, “ With plumes, fans, a silken vizard, with a ruffe like a fail.”

ركد *Rekd* Rocked.

Rekd in Persian is going to bed, sleeping ; rocking is procuring sleep.

رگو *Regu* Rag.

Regu is clout, patch, or piece of old cloth in Persian ; in Greek *ράκος*, a tattered garment.

رنا *Runa* Runic.

Runa is a sound, especially a musical sound ; rana is to make a jingling noise ;
from

from this word comes *مرنان* mirnan, in Arabic, a bow that twangs.

Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

Il. α. v. 49.

The runic poetry was so called because it left a vibration on the ear, from its measured cadence like a bow.

رندي *Rindi* Brindisi,

Of the Persian word rindi, a drink, the Italians have made brindisi, as if brindi-si, drink, yes drink, your health, to you. O Hafez, drink wine, and be drunk, and be cheerful, but make not, as others do, a false snare of the Koran. The first verse ends with the disjunctive ولي weli.

روب *Rub* Rubbed.

Rub, the contracted participle of ruften, to rub or fweep. خاکروب *Khakirub* is a broom from khak, earth, and rub.

کر چنن جلوه کند

Guer chenen jelwe kuned.

If such delights he would bestow, &c.

خاکروب در مینخانه کنم مشکانرا

Khakirub der meikhane kunemi mezsh-ganra.

I would make a broom of the hair of eye-brows for (his) drinking-room.

روستای *Rustai* Rusticks.

Inhabitants of villages ; روستا *rusta* is a village in Persian.

روشنا *Roshana* Roxana.

Rushana, light, splendor, marcasite, or fire-stone, and the name of one of the queens of Alexander the Great, called by the Greeks Roxana.

روم *Rhoom* Room.

Rhoom in the Ava language has the same meaning as in ours, and signifies space or a hall in which justice is administered. See Symes's Ava. In the Malay language روم rooma also signifies a house, room, or apartment. Vid. Howison's Malay Dictionary.

زانو *Zonu* γονυ.

This term for knees has been probably a legacy of the Greeks to the Persians; I believe the Arabians knew nothing of it in their great ocean of words.

زاني *Zani* Zany.

Zany is, in Arabic, an adulterer and fornicator, and with us a term of reproach, but no contraction of Giovanni with Johnson, or derived from Sanna with Skinner. See Shakspeare, p. 30. v. iv. ed. Stevens. See Hudibras, v. ii. p. 30. ed. Edinburgh.

زعفران *Zaferan* Saffron.

In low Latin *zafframen*, *zafranum*; *zaferan* in Persian and Arabic.

زفير *Zefir* Zephir.

Zefir is a current of wind or flame in Arabic.

زق *Zak* Sack.

Zak a skin of wine; زقاق *zusak* a lane, an alley, the sea, or gate; الزقاق
the

the straits of Gibraltar; an impervious alley, or no thoroughfare, the French call *cul de sac*.

زمرد *Zumrud* Smaragd.

Smaragdine made of emerald. The Latins write Smaragdi, but it should be zmaragdi. See Broukhousium ad Tibull. I. 1. 51.

زنج *Zinge* Chin.

Zenge or zinge is a Persian word which serves for two languages.

زنج *Zinkh* Chink.

Zenkh is a hole, or chink in the chin. Some men's chins are good to play at cherry-pit in. See Twelfth Night, Act. iii. iv.

سال Sal Sol.

Sal is the year in Persian, from whence comes sol in Latin, although Martianus Capella derived it from solus.

Solem te Latium vocitat quod solus
honore

Post patrem sis lucis apex.

De Nuptiis, Philol. 11.

The successors of Mohammed, particularly Abubeker and Omar, made war against Persia, and having completely conquered the country in the year 536, obliged the vanquished to receive the lunar year instead of the solar.

سال قمري Sale kemri, for سال شمسي sale shemsi; and then to put the finishing stroke to the metamorphose, overflowed them with a deluge of Arabic.

The Egyptians in their hieroglyphics taught this doctrine, that the sun was the
efficient

efficient cause of time and the year. Some of the Egyptian hieroglyphics, says Clemens Alexandrinus, represent the sun in a ship, some on a crocodile, signifying that in passing through air and water, he generates time. Lib. i. p. 566. See also Jablonski, Pantheon Ægyptiacum, p. 153. Part i. 1750.

سجل *Sigil* Sigillum.

A register, the record of a court of judicature, the decree of a judge. The first sense is a water-bucket, and not a little remarkable that the words *sceau* which Menage brings from *sigillum*, and *seau* a bucket, are the same as the Arabic.

سفينج *Sefinj* Sponge.

Sefinge is sponge in Persian.

 *Suker* Sawcer.

Suker in Persian is a sawcer. The etymologists have nothing to say on this word. Johnson quotes Hudibras under it.

“ With faucer-eyes and horns.”


Where faucer means eyes as round and broad as a sawcer, unless it were forcer eyes, eyes of a fortune-teller.


- - - - Sorcier

- - - - qui fata hominum (arte)

Sortitur, volvitque vices - - -.

A. iii. 376. Virg.

 *Silk* Silk.

Silk is the thread of a worm that turns afterwards to a butterfly. This word comes to us from the Arabic, through the Saxon feolk, in which is a letter more than in 

سماق *Sumak* Sumak.

A species of plant of a sourish taste, which is strewed over meat, like pepper. In Linnean botany fumak is *rhus coriaria*, and the one mentioned here is the *rhus tybinum*, or vinegar-tree, so called, at least, in America. Summakiyet in Arabic is meat dressed with fumak, perhaps all the species of *rhus* afford more or less acidity.

سول *Sul* Sole.

Sul in Persian is the sole of the foot of a camel, sheep, goat, &c. The timber or stone at the foot of the door is this word also. Syl in Saxon, seuil in French, sulle in Dutch; which in Tartary and Persia it is a capital crime to tread on. See Rubruquis Voyage en Tartarie, Tavernier en Perse. On punit très severement ceux qui marchent sur le seuil des mosquées,

mosquées, ou des palais des roi. A piece of the black stone of the temple of Mecca was mortised into the threshold of the principal gate of the palace of Almanfor, second khalif of the house of Abbas, which nobody on entering might touch with their feet. Sul is also one thing laid under another, as leaves under fruits to keep them fresh.

سینه

Siné

Sinus.

Siné the breast in Persian. 79.

شارف

Sharif

Sherif.

Sharif in Arabic is noble, or one that is soon to be ennobled. In Saxon sherif is the shire reeve, or county steward.

شاعر

Shiar

Shirt.

Shiar is an inward vest in opposition to داثر dithar, an outward garment.

Mohammed

Mohammed called the inhabitants of Medina his inward garment, or shirt, all other men his outward. Thus Tamerlane addresses the soldiers of Bajazet, to persuade them to revolt, you are to me shiár. Hist. Tamerlane, Arab. p. 242.

شاعر is a poet, from shaar, to know poesy intimately, as an inward garment. The French say, Je le connois comme ma poche.

شال — *Shaul* Shawl.

Shaul in Persian is a mantle of wool worn by the dervishes; a cloak made of silk and goats-hair.

شاه مات — *Shah mat* Check-mate.

The king is dead at chess, which is meant by the corruption check-mate, from schach in German.

ستاره *Sitareh* Ἀστὴρ.

Nimrod said he would count the stars,
 سر . سر far befar, tête par tête, one by
 one. Ferdoufi, in Sir W. Ouseley's
 Epitome, p. 18. Of sitareh the Greeks
 made statira, and of roshuna Roxana,
 from روشنا splendour.

شراب *Sherab* Syrup.

شرب *Shurb* Shrub.

Shurb is drinking, any thing drank.
 Dr. Johnson calls shrub a cant word in
 English, but it is as good Arabic as Sy-
 rup or Sherbet.

شراب‌ت *Sherabat* Syrups.

شربت *Shurbet* Sherbet.

Sherbet in Arabic signifies a draught
 of water; and a fyrop of lemon, or
 orange

orange juice, mixed with water and sugar.

شكال	<i>Shekal</i>	Jackal.
شغال	<i>Sheghal</i>	

From this word Menage derives cigala in Italian, on account of the piercing cry, common to both animals, and very applicable to the Italian insect, which Ariosto and the poets of his country hold in such execration. I have already referred to the Greeks in another article where the eternal chirpings of the cigala are equally detested. The jackal, in Hebrew שׂוֹל Seol, is a gregarious animal and hunts in troops. It was with three hundred of these that Sampson set fire to the corn of the Philistines. Ovid mentions an annual custom observed at Rome, which is of the same sort, and was founded, as he says, upon an accident. This may at least

least serve to show, that the idea of foxes with fire-brands fastened to them is not so extraordinary as to drive us into a new explanation of flocks for foxes, and extremities for tails, which will by no means hold, unless the sheaves could be sent, as the foxes were among the corn, וישלח and he sent. See a writer in the works of the learned, 1710, April. Carfeoli, where the jackal set the corn on fire was a small town of the Peligni, of which Sulmo, the capital, was Ovid's birth-place; here he learned this story, of which Carefoles in its name perpetuates the memory, קרה שעל Kara seol, city of the fox. But I by no means think, says Calmet, that a single event of this sort could have been the original of a great festival in the circus, an event which happened in an obscure town, recorded in the register only of an inconsiderable place.

place. Perhaps, the exhibition of the foxes with lighted fire-brands on their backs on the last day of the Cerealia, was in commemoration of the extirpation of the fox, that had done so much mischief to Ceres in other places, as well as at Carfeoli.

Be this however as it may ; Rome was not the only city in which animals on fire were exhibited at a particular festival of the year. See the description of the شُبْ فَازَة *shubi fazà*, *nox rogorum*, in Arabic, لَيْلَةُ الْوَقُودِ *nox incensi ignis*; when birds and other animals were turned loose every where with dried herbs and leaves fastened to their legs, set on fire. Hyde, p. 256. ed. primæ. Relig. Persarum.

These ceremonies most probably have had no common origin, but each has been occasioned by some local peculiarity that has given rise to them all. See

Fasti Ovidii, lib. iv. with Bayeux's notes ;
and Calmet, on Judges xv. v. 4. Merrick,
on Psalms, p. 124. Bochart Hierozoic.
Part i. lib. iii. c. xiii. p. 855. ed. 1675.

Calmet, to whom I have referred,
thinks Carfeoli too insignificant to have
given birth to the exhibition mentioned
in Ovid.

Cur igitur missæ vinctis ardentia tædis
Terga ferant vulpes, causa docenda
mihi.

But Carfeoli was but 50 miles from
Rome, and so great an evil could not be
commemorated with too much osten-
tation.

شکر Shuger Sugar.

Shuger is Persian, and shuker is Ara-
bic. Johnson says, somewhere in his
works, that sugar is the most insipid of
sweets ; but the Turks are hardly of this
opinion,

opinion, when they call their favourite women by the endearing name of fukar birpara, that is, a bit of sugar; bir one, para piece. See Vaughan's Turkish Grammar, p. xviii. Preface. The Persians, like the Turks, are remarkably fond of sugar, and frequently apply it to their mistresses: thus they often speak of their damsels as being possessed of شکر لبان *shuger lebaun* sweet lips, or as having دهن شیرین *duhun sheereen* sweet mouths. Vid. Jones's Grammar, p. 85.

Dorothy, Countess of Sunderland, one of the head-pieces in the 4to edition of Waller's Poems was the true Sacharissa; the one at Windfor is another Countess of Sunderland, daughter of George Lord Digby, and daughter-in-law to Dorothy, who gave her own portrait by Vandyck to Waller; Dorothy was daughter of Robert Sidney Earl of Leicester, wife of Lord Spencer of Wormleighton, a minor.

شمشیر

Shemshir Scimitar.

Johnson says scimitar is erroneously spelt, and ought to be cimiter from cimitarra in Spanish. Here we have a proof that our word comes straight from Persia, and not from Spain.

شود

Shud Should.

Shud is the third singular of the present tense of the potential mood from the verb شدن to be. It is remarkable that in the compound preterperfect, the Persians express our I have been, by I am been ; شده ام shudeh am ; just as the Italians do by their sono stato ; in French j'ai été.

The idiosyncrasies of the Persian and Arabic, compared with other languages, would make a tract of itself : such as توغالت tugalet, your umbrella, or the umbrella

umbrella of you. Thus in the Greek,
 Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν.

I was a queen before, but now the
 slave of thee ; or thy slave.

Hecuba, v. 809. Euripides.

The word galet is Arabic, and the plural of غايل a parapluie, or shade from rain. In the Persian translation of St. Matthew, chapter ii. v. 16. instead of Herod sent forth and slew, we have, کشت و فرستاد kashet, vu furistaud, slew and sent forth ; the last first, as in Virgil of Rhadamanthus,

Castigatque auditque dolos ---

--- --- moriamur, et in media arma
 ruamus.

Here was he bred, and born, brought
 up and nurs'd.

In the eighteenth chapter of the Koran we find the ὕστερον πρότερον, or

this figure, عالم الغيب والشهادة alimm'u'-ghaibi washshahadati, who knows the secret, and the manifest ; God who is acquainted with what is open to all, and what is hid from all.

Et torrere parant flammis, et frangere ferro.

Virgil, *Æn.* 1. v. 179.

The Persian and Arabic, however, are not the only languages in which this figure occurs in prose, we find it too in modern French, in Batteux's translation of the 251st line of the Art of Poetry, syllaba longa brevi subjecta, vocatur iambus. Une syllabe longue suivie d'une breve, est ce qu'on appelle iambe ; or rather a trochee.

صابون *Sabun* Sapo, Savon.

Sabun is Arabic.

صعد *Sad* Sad,

In Arabic *عذاب* *azaub fad*, is extreme pain.

ضرب *Zart* Crepitus, à posteriori.

Zart is an Arabic word.

زراف *Zaraf, Zerif* Carafe.

Zaraf is a skin to carry water in. The Arabians have also *كرف* *karaf* or *keref*, a bag to carry pickled meats in.

زرف *Zurfet* Surfeit.

Surfeit in our language is generally derived from *fur* and *fait* over done, but *surfait* in French is an old word, which means another thing, as crime, *forfait*, &c. *Zurfet* in Arabic signifies too much of any thing ; abundance of wealth, *embarras de richesses*.

سالت *Sult* Subfultus.

The Arabic fult is preserved in the compounds subfultus and insult. Sult is the leap of a horse.

صوفى *Sofi* Sophist or Soph.

Sofi has no derivation but from sof, wool, in Arabic, or sofa in Persian. Greek Σοφὸς implies a philosopher, or wise man. In Turkish and Persian, it is a Dervish, or Fakeer. Several kings of Persia have assumed the name of Sofi from Ismael in 1500, who belonged to the order of dervishes, or sofis, and founded the dynasty which possessed the crown till Nader Shah usurped it in 1736. It is a vulgar error to suppose, that all Persian monarchs are necessarily called sofis.

صفر *Syfr* Cypher.

Syfr is Arabic.

سَلَاة *Salata* Sallad.

Salata is Arabic. This word is ordinarily brought from *sale*, et *Salgama* in *Aufonius's* Epigram, herbs and fruit dressed with salt and vinegar. Epigram, 125.

تَاس *Tas* Tasse.

Tas in Arabic and Persian is a cup or goblet, to which the Arabians compare the vault of heaven, that resembles a depressed arch.

تَبَة *Tebé* Tapes.

The word *Tebé*, used by many nations, is assigned by Henry Stephens, in his *Tract de Latinitate falso suspecta* to the Persians, “*Nonnulla sunt vocabula.*” There are some words which the Greeks have borrowed from the Persians, or other foreigners, the Romans from the Greeks,
and

and we from the Romans, among which our tapis is allowed to be one. Tebé is a carpet with pile on one side only, Amphitaba (not amphitapa, because the Persians taba per btapete vocant) ex utraque parte villosa tapeta. We have in Lucilius, lib. i. p. 25. fol.

Pfilæ atque amphitapæ villis ingentibus molles.

Pfilæ carpets with pile on one side, amphitapæ on both. Vid. Reland de Samaritanis, p. 39.

طراد *Tirad* Tiring.

Tirad is a man who tires the patience of his hearers by a tedious delivery. From the Arabic طر terr, secuit, sc. faccum-bursam, comes طرار terrar a cut-purse. ط signifies also compulit, he compelled, or drove together, he infested, he attacked,

tacked, which is the meaning of the Greek word τείρω.

طريق Tyriak Treacle.

In Greek Τηριακὰ.

طلسم Tylsem Talisman.

Talisman is a magical image, on which are engraved letters, and mystical characters, as charms against enchantments in Arabic.

تالق Talc Talc.

Talc, a species of fossil arranged under the magnesian earths. The Venetian talc is not so called because it is found in the Venetian territory, as it is rarely met with in that country, and the Muscovy talc of which the ancients made their windows instead of glass, abounds in the island of Cyprus. See Seneca, Epist. p.

500. v. 1. 8vo. Var. 1619. with Lipsius's
Comment.

طوطي *Tooti* Tooting.

Tooti is a parrot, a bird who speaks by
rote.

The coxcomb-bird so talkative and
grave,

That from his cage calls cuckold,
whore, and knave,

Tho' many a passenger he rightly call,
You hold him no philosopher at all.

توطي وار *Tooti-var* is parrot like. To
toot, verb active, means to make inarti-
culate sounds with the mouth like a learner
on the flute.

This writer should wear a tooting-horn.

HOWEL.

I cast

I cast to go a shooting,
 Long wand'ring up and down the
 land,
 With bow and bolts in either hand,
 For birds and bushes tooting.

Johnson explains it by prying and peeping, which can hardly be the meaning; it is true indeed, that a hunter, that is beating the bushes, pries and peeps, but that does not express the action of tooting.

طول *Tul* Tall.

The Arabic sense of *tul* is the same as *tall* in English, or *tál* in Welsh.

عنق *Anik* The Neck.

Anik comes to us from the Arabic without passing through the Greek, as thus, *anik*, neck, the *ain* being dropped.

The

The Greeks not liking αὐνῆχ transposed the last letters and made αὐχῆν. This sort of metathesis is not without example, when foreign words were to be introduced into the languages of Europe. Thus dipuc of the Bramins made cupid of the Latins. It cannot be said here that the mistake is owing to the mode of writing, as in Persian and Arabic, where νῆχ forwards is χῆν backwards; since in Shanfcrit they write from left to right like Europeans.

عرو *Urhun* Mush urhun, fly fungus.

I have little doubt but that our word mushroom has been formed from the Arabic, by prefixing mouche after the French mouscheron, signifying a knat, or small fly, found on funguses, as well as the fungus itself.

عطر *Atar* Ottar, odour.

The most expensive perfume in use at this time in the East, is the pure essential oil, or thick substance called عطر گل ottar gul, or odour of roses, more precious than gold. See Asiatic Researches, vol. I. p. 332; and there Colonel Polier. Also Persian Miscellanies, p. 42. This oil, as I have been informed by Sir Hugh Inglis, and to whom I owe the remark, is of a green colour, and has a greenish cast, for which reason the epithet רענן virens is given by the Psalmist to the oil with which he says, he shall be anointed, that is, with the finest perfume; and so the word is rendered by Arias Montanus in his interlinear version, oleo viridi, by the Septuagint oleo pingui, ἐλέω πίοι. The word green is therefore perfectly correct, and should be understood literally, and

not as Harmer proposes to do, metaphorically. See Harmer, vol. II. p. 204, 5, 6. Psalm xcii. 10. Bowyer's Conjectures, Appendix, Mark xiv. 3.

عفريت *Afreit* A fright.

Afreit in Arabic is a giant, or demon, or imaginary spectre of a horrible appearance.

عمود *Amud* Humid.

Amud is moist, wet ground, in Arabic ; which, in English, by aspirating the guttural ain makes humid.

عموم *Umum* Common.

Umum common, universal. ع as guttural â frequently takes the sound of î, ô, or û, which strongly aspirated makes *umum* and common sound alike. *Umum* is Arabic, that has borrowed very little from the Latin.

عيق *Aik* ἄκτη.

Aik is the sea shore in Arabic, and the same thing in Greek. Virgil and Cicero have Latinised it; the former in *Æn.* v. v. 613.

At procul in sola secretæ Troades acta
Amissum Anchisen flebant, stantesque
profundum
Pontum adspectabant flentes.

Here you have *flebant* and *flentes*, but the ancients were generally very nice in this particular, as might be easily shewn. Horace, however, is sometimes caught in a jingle, which he could hardly have approved. *Carmen*, Sec. ii. 63.

Qui salutari levat arte fessos
Corporis artus.

عَيْك *Yket* Thicket.

Yket, a grove, or thicket in Arabic,

becomes English by prefixing the article *the* yket, thicket.

عين

Ain

Eyne.

The original Arabic word is preserved unchanged in eyne, the obsolete plural of eye.

تنام عني وعيت النجم ساهرة

Dost thou sleep unmindful of me, (away from me) whilst the stars are awake; whilst the eye of the star watches.

Nájmon of the stars with ال prefixed, denotes the Hyades. نجم najama means to appear, and rise, like ظهر dhahara, and طلع talaa. The verse is interrogative, but ا is omitted before the first word on account of the metre.

The line quoted above is not unlike a passage in Coluthus de Raptu Helenæ, v.

34, who employs the same sort of imagery.

Ἀστέρες ὑπνώουσι καὶ ἐν σκοπέλοισιν ἰάυει.
 Ἀστέρες ἀντέλλουσι, καὶ οὐ παλίνορτος
 ἰκάνει.

Coluthus lived at the end of the fifth Century and the beginning of the sixth, under Anastasius, at Lycopolis in Egypt, and Hofain with the title of *طغراعي* was vizir or counsellor to Masud" Ebn Mohammed of the Seljucidæ at Mausil in Mesopotamia, in the year 515 of the Hejira. The second verse of the Arabic is, "Thou art changed, but the colour of the night is the same." See Pococke's note. The Greek is, "The stars are set, and he still loiters among the rocks; the stars are risen, and he is not yet come back."

The resemblance of Arabic to Greek and Latin occurs in a variety of instances,

of which the following are worthy of remark : “ I approached him that I might request of him a torch, or fire to supply my focus, or kindle mine from his fire,” Assembly i. of Ebno’l Hariri, the son of a silk merchant. See his name at length in Schultens and Chappelow.

Homo qui Erranti comiter monstrat
viam,

Quasi de suo lumine lumen accendat,
facit.

Ennius, p. 297, 4to. Cicero pro
Balbo, lib. de Off. 3.

Al-Bafri Al-Hariri lived from 446 to
516 of the Hejira, of A. D. 1122.

Assembly at Sanaa. Irtegalon, orations
or verses delivered extempore from rá-
gala pedibus astitit.

--- --- in hora sæpe ducentos

Ut magnum, versus dictabat STANS
pede in uno.

See

See Schultens, 4to, Franequer, 1731.
Hor. S. 1. 4. v. 10.

The Arabians say, penetrating through the Zend, never fails, in allusion to the practice of rubbing fire out of an instrument, called the Zend, viz. one piece of wood put into the hollow of another, which, by chafing is made so hot as to emit fire. Zeradusht wrote a book, to which he gave the name of Zend, on the principles of the Persian religion, intimating that the Zend or fire kindler was the true divine light, which descended to him from heaven. Mohammed did the same, and called the Koran, the تنزيل tanzil, or heaven-descended Kitab.

غربال *Ghirbal* Cribellum.

Ghirbal a sieve in Arabic. Cribrum, cribellum. The diminutive first appears to have been used by Palladius in the 3d
I 4 Century.

Century. The Chaldee for sieve is ערבלא arbala aspirated gharbala.

An Arabic poet, Caab Ben Zoheir, p. 9, 4to. Lugd. Batav. 1748. says, that his mistress Soad will not keep her word, but as a sieve does water.

كما تمسك ألما الغربال

Kama temsok'l'ma'l'ghirbal.

غزال

Gazaul

Gazaul is an Arabian deer. See Johnson and Spanheim, p. 156, 4to, 1671, de Nummis.

غل

Ghell

Gall, guile.

Ghell in Arabic is hatred, envy, malevolence, fraud, and treachery. In Persian we have بي غل without guile.

غلبكن

غلبكن *Ghelebken* Jalousie.

Ghelebken a latticed window ; called in French architecture *jalousie*, formed by a vicious pronunciation of the Persian word making that soft which should be hard, as *gelebey*, *jalousie*. Le maitre voit par une *jalousie* tout ce qui se passe dans son ecole, le grand seigneur dans son Divan. Dict. de Trevoux.

غوغا *Ghugha* Gewgaw.

A Persian word and equally an Arabic, for noise, contest, cry, squabble, of little import, for trifles.

غولو *Gulu* Gullet, gula.

Ghul in Arabic is an imaginary sylvan god or demon very ravenous, supposed to devour men and animals, appearing under the form of a serpent, a dragon, or
a wolf,

a wolf, and cheating and deceiving in all;
hence, to gull or cheat.

غوير *Ghavier* Cavern.

Ghuweir in Arabic is a little cavern,
from whence caverna may have ori-
ginated.

فات *Fat* Fate.

فارس *Faris, a Horse* Haras.

Haras in French is a receptacle for
brood-mares, a breeding-stable; and a
horse, or mare; whence we derive our
word for that animal. Fars in Arabic
means Persia, because, after the time
of Cyrus they became great horsemen,
and their names terminated in asp, which
signifies horse, as, for instance, Darius, son
of Hytaspes. See more in a curious
note of Sir William Ouseley's on this
subject. Hyde, Relig. Vet. Pers. p. 303.

Ed.

Ed. 1700, de voce Gheshtasp significante
Factus equo.

فاني *Fani* Vain,

Frail, transitory ; in Persian we have

این فانی جهان this vain jihan, or world.

فرتونه *Fortuneh* Fortuna.

Fortuna in Italian means a sea-squall,
burrasca di mare, after the Persian for-
tuneh. See Angelo's Gazophylacium.

فردوس *Ferdaws* Paradisus.

Firdaws is a pure Persian word.

فرح *Fereh* Freuen sich, sich freuen.

Fereh or freh in Arabic is gladness,
cheerfulness, &c. and the Persians have
also فرح شوند to be glad, from whence
comes the reflective verb, freuen sich, and
freude joy; frey free, &c. &c.

فرن *Furn, Furun,* Furnus.

Furn, an oven, is Persian, and most
probably the original word.

فرون

فزون *Fuzun* Foison.

Fuzun comes from فزودن to increase, and means abundance, multitude, magnitude. The French etymologists knew nothing of their word, and are constrained to bring it from foetus, fusio, &c. &c.

فستق *Fistek* Pistachio.

فوانيا *Fuania, Favania* Pæonia.

فوت *Fawt* Fatum.

Fawt is death, passing away. The Romans have a good derivation for fatum. Quid aliud est fatum, quam quod de unoquoque nostrum Deus fatur. Minucius Felix, c. 36. Fatum est quod Dii fantur.

فوز *Fuz* *Phyz.*

Fuz or *fuzh* with a *ژ* *zha* is the original of *phyz*, a contraction of φύσις. The Persian word means the contour of the mouth, and is not so insignificant as it has been represented. See Johnson.

كاز *Kazz* *Satan.*

Kazz is an Arabic word signifying *Satan*, or the Devil, شيطان *sheitan*, and an Italian interjection.

قالون *Kalun* καλόν.

Kalun means in Persian fair, beautiful, as καλόν in Greek. It is also a fabulous island, where there is a castle of seven metals, into which, whosoever enters, is immortal, and the first planted tree in the world, with leaves as large as shields, and bright as mirrors.

قَاب *Kobab* Alcoba, Alcove.

Kobab in Arabic is a vault, or cupola, *alcoba* in Spanish, in English *alcove*. It is also a tent, or recess, as in Numbers, c. xxv. v. 8. And he went after the man of Israel into the tent, and thrust both of them through the man of Israel, and the woman through her tent. Where קבה and קבתה mean the chamber of the tent, and the chamber of the woman. The oriental languages delight much in this figure of paronomasia, when words of like endings have opposite senses. *Himám*, death; and *humman*, bath. *Kalad*, Paradise; and *kalud*, eternity. We do not find this play upon words often in Greek and Roman authors, though here and there an example will occur, as in Homer, Od. τ. v. 565.

Τῶν οἳ μὲν κ' ἔλθωσι διὰ πριστοῦ
ΕΛΕΦΑΝΤΟΣ.

Οἷδ' ΕΛΕΦΑΙΡΟΝΤΑΙ.

And the x. of the Iliad, v. 501.

Μυελὸν ΟΙΟΝ ἔδεσκε, καὶ ΟΙΩΝ πύονα
δημόν.

More instances may be found in Latin
writers, such as in Aufonius.

--- --- amentes ubi lucus opacat amantes.

‘μηδὲν τὸν Μήδων δειδιότες πόλεμον’.

Theognis, v. 761.

قب Cabab Cabob.

Secuit, amputavit ; whence came the
sense of excavation in قباب an arch, and
alcoba in Spanish, an alcove ; and not
from al khab, sleep, in Stevens's Dic-
tionary. Cabob is an Arabic dish, intro-
duced from the East by Pococke, made of
a section of a line of mutton, half roasted,
then stuffed with sweet herbs, and stewed,
when well dressed.

N. B. **قاب** cab in Persian is the ankle bone of a sheep, and **كأب** in Arabic is an Irak ox.

قد *Kedd* A Kid's skin.

Kedd means in the Arabic language, the skin of a kid cut into thongs; and hence with us the kid itself, **قرد** *Per longum fecuit*.

قرن *Kurn* Cornu, Horn.

Korn or *kurn* is an Arabic word, and one of those which is the same in a variety of languages, like sack, wine, earth, eye, &c.

قرص *Krus, Kurs* Crust.

A crust of bread, a round ball of paste, in Arabic.

قال *Kal* Call.

Hence called, in English, from the Arabic.

يقال لها عنيزة

And she was called Uneize.

See a pleasant story of Amralkeis, the lover of Uneize, and his mode of courting her, which he could only do.

يوم الغدير *alghedir*, and that was the day Daret Zulzul. From Tebrizi, apud Lette, p. 175.

قدح *Kedeh* Cadus.

Kedeh, a large cup or goblet, in Latin a cask.

در بزم یکدو قدح کش و برو

Der bezm ikdu kedeh kesh ve beru.

In the banquet of life draw a cup or two, and depart.

Kesh is from Kefiden to draw, the vintner's term.

Parce cadis tibi destinatis.

HOR.

قرطس *Kartas* Paper.

In Greek *χάρτης* derived from *χαράσσω*, because it is written on. This is like Voltaire's accounting for the first histories being composed in verse, because they were easier to be remembered. See Voltaire's preface to *Edipe*, and Newton's *Milton*, v. 1. p. 12, who re-echoes Voltaire, and attributes the use of poetry, prior to prose, to the intention of aiding the memory, in which he supposes it to have been tried; now the question is, what induced the ancients to make the trial?

Cartas

Cartas is, perhaps, an original Arabic word, of which the Greeks sought for the origin from the use they made of it. See other senses in the Lexicons. قرطاس paper, &c. from قرط karat scut.

قرطم *Kurtum* Carthamus.

Wild and bastard saffron.

کروان *Karavan* Caravan.

Caravan in Persian is a body of travellers.

قرم *Kyrym* Crimea.

The Tauric or Cimmerian Chersonese.

قرم خانی The Khan of the Crim. Tartars.
بحر القرم The Euxine sea in Arabic.

قشیش *Kashish* Cascus.

Cascus in Latin is vetus, and the same in the Chaldee, כשש, the Arabic, and Os-

قفطان *Kaftan* Caftan.

A robe of honour which Eastern princes present to ambaffadors.

قلم *Kelem* Calamus.

Kelem a pen, a reed, an Arabic word, the original probably of the Greek and Latin.

قمن *Kumin* Chimney.
Caminum.
Κάμινος.
Cammino.

قناب *Kunab* Cannabis, kennep.

A tent-rope, a cord, a bow-string, a name given to the plant which the Romans twisted into ropes, borrowed evidently by the termination from a foreign language. Kunab is Arabic.

قندري *Kandi* Candy.

Kandi, made of sugar. Sugared. Johnson fancies this word may come from *candare*, quasi *candidare*, to whiten, but the sweetest sugar is not the whitest but the brownest.

قندیل *Kendil* Candle.

Candil a lamp, lantern, chandelier, or branched candlestick ; Arabic.

قوانون *Kuanun*, A Canon,
Kanun A Harp.

Kanun a canon, rule, regulation, statute, or ordinance, in Arabic. *Kawanin* harps, canons.

قونقس *Kuknus* Κύκνος.
Cygnus.

Kuknus is the phoenix. In the East this bird is said to have fifty orifices in his bill,

bill, which are continued to his tail ; that after a thousand years he builds himself a funeral pile, sings a melodious air of different harmonies through his fifty organ-pipes, flaps himself with his wings till he sets fire to the pile, and consumes, in order to give birth to a young phoenix, which rises from his ashes. The Greeks applied the musical virtues of this bird to their favourite swan, that is seen on a coin of Delos. As to his vocal powers, I say, with Ælian ; Ἐγὼ, δὲ ἄδοντος κύκνου οὐκ ἤκιστα, ἴσως δὲ οὐδὲ ἄλλος. I never heard a swan sing, and perhaps nobody else. Mr. Jodrell has collected all that has been said on the subject of the cygnea canticum, by Leland, Aldrovandus, Olaus Wormius, and Bartholinus, in a long and learned note to the 149th verse of the Iön of Euripides. See Jodrell, vol. I. p. 43.

قو قو *Cucu* Cuckow.

Cucu is a name made evidently from the note of the bird, in English cuckow, just as قو قو *gugu* is from of the wooing of a wood-pigeon, or ring-dove, in the same language.

قهوه *Kohweh* Café.

قهوه رنگی *Kohweh rungi*, of a coffee-colour; the colour of coffee, or a dusky colour.

قلال *Colalon* Collis.

The vertex of the hill, the top or summit of a thing in Arabic from قل

كاتف *Katif* Caitiff.

Katif, abhorring in Arabic; abhorred in English. Vile Caitiff! Spencer.
Wicked'st,

Wicked'st, Shakſpeare. Wretched, Hudibras,

کار *Kar* Care.

Kar is a buſineſs, trade, art, concern, occupation, employment, in Perſian, and has the ſenſe we give to care in آزاد کاری شدن *azad ez kari ſhuden*, to be free from care.

کازه *Kazé* Caſa.

A ſmall gardener's hut covered with a coarſe cloth, to which the world is ſometimes compared. In French we have caſe. Feſtus derives caſa in Latin from cavatione, becauſe excavated rocks were men's firſt habitations; and from cado caſum, which is abſurd: it is much better to ſay it is Arabic, and nearer the truth.

کاک *Cak* Cake, ENGLISH.

Cuch, TEUTONIC.

کک *Kak* Biscuit.

In the highlands they call a luncheon; in Spanish Lonja, by the name of chak. "At Dalmally we had a chak." Travels in Scotland. The Persian word means tortella panis, or twist. It is worth remarking, that Lonja is one of the few Spanish words to be found in our language; much is from mucho, and cargo and embargo are both from Spain, and here we stop, if you except mugger the Spanish pronunciation of mulier, and well known by the vulgar saying of hugger mugger, man and wife, hugga is the hulla of the Persian, to whom the divorced wife was married. بهلالي دادن. Behelali daden is to give in marriage."

کابوس *Kabus* Incubus.

Kabus the night-mare, or incubus, made from the Arabic by prefixing in, that gives it the appearance of a Latin word, which, perhaps, it may be.

کاو or کو *Kaw, Gaw, Cow.*

کاو ماده *Kaw madeh, or madeh gaw,* is a cow, *kaw* being the male. Thus the French say, un tigre femelle, oftener than tigresse, but the Persians always there madeh for a lioness.

کراز *Guraz* Γαῦρος.

Guraz in Persian means a haughty air in walking, a strut, and what the Italians call pavoneggiarsi. *Guraz* is also a hog, in old French gore.

کرباس *Kirbas* Carbasus.

Fine linen, or cotton, Carbasus velum ex carbaso factum; lini genus miræ tenuitatis. It was first found in Spain. See Pliny, lib. xix. The word is Persian,

کردون *Guerdoun* Guerdon.

Guerdoun, or gerdun, in Persian is fortune, and its gifts, good or bad.

Depart from the house of fortune, and ask not for her bread.

HAFEZ.

نان Is bread. The Persians do not say with the Romans, panem et circenses, but نان و زن nan o zen, panem et fœminam.

کرکم *Kurkum* Crocum.

We have crocum and crocus in Latin,
and

and κρόνον and κρόνος in Greek. Homer mentions the crocus, the lotus, and the hyacinth. Il. x. v. 348, of which crocum is Persian.

گرم

Garm Warm.

Garm is German, or gram, and signifies chagrin, anger, cholera, the *g* in English becomes a *w*, as in war, guerre : ware, gare ; wasp, guêpe ; Wales, Galles ; wardrobe, garderobe ; waites, guet. Walnuts, nuces Galliæ, French nuts.

کرمز

Kermex Cramoisi.

Kermex in Arabic is red. In low Latin we have cremesinus, carmosinus. Les Bollandistes, Act. SS. Mart. T. iii. p. 807. Translate pannus sericus cremonæ textus, étoffe de soie faite à cremone ; supposing that cremoisi comes from cremona. Kermes is an insect produced from the excrecences

excrescences of the scarlet oak, *quercus coccifera*.

کشانه *Kashané* Cafino.

Kashan is a winter habitation in Persia, and *kashané* a hall, or parlour, that is, a smaller apartment, just like the Venetian *cafinos* about the piazza, or St. Mark's place.

کفار *Cafer* Caffre.

Cafer is incredulous, an unbeliever, such as inhabit the lower parts of *Æthiopia*, and the East and West coast of the Southern point of Africa.

کک *Kek,* Cack,
Qui ventrem exonerat. Cacare.

“ ----- some cack against the wall,
And as they crouchen low for bread
and butter call.”

POPE.

This

This is a Persian word expressed in Greek with a Σ, as in Arabic كُزَا keza.

Ἐλεύθερος εἰς κόρυρα, χεζέ του θέλης.

کل

Kal

Calvus.

Kal, bald, baldness, in Persian, owing to scurf and scales on the hands and the head.

کواب

Kub

Cup.

Kub in Persian is a cup.

کوت

Kout or *Gout*

Gout.

Kout is gouty, infirm in the feet, unable to rise.

کوپہ

Kupé

Cupping-glass.

A surgeon's cupping-glass in Persian.

کیتی

Giti

Γῆ.

Giti the earth, the universe, is perhaps a word borrowed from the Greek, with

with a Persian termination given to it. Giti fitan is the conqueror of the earth. Giti nama is shewing the world, implying a mirror supposed to belong to Alexander the Great, which reflected from its surface every thing that was doing on the face of the earth.

کیر *Kir* Κύριος.

Kir is a lord in Arabic and means baal-peor in one word.

کیراس *Kiras* Cerasus

Kiras a cherry, so called from Cerasus Ponti, ΚΕΡΑΣΟΥΝΤΙ ΩΝ on the coins of Hadrian and Marcus Aurelius. Lucullus first introduced cherries from cerasus into Italy.

کیس *Kis* Κιστὶς.

Kis is χίστη, cista, chest, in Arabic, Greek, Latin, and English.

کیمیا

كيمياء *Keemeea, or Kimia, Chemistry.*

كلاه *Kalah Cawl.*

Cawl is said by Johnson to be of uncertain etymology ; in Arabic it means all it does in English, as a net, or head-dress, a cap, or cowl, worn by the Mohammedan dervises.

لب *Leb Lip.*

لتم *Letem Lethum.*

Letem is the piercing in the throat, or a mortal part, with a spear ; in Latin, death. The ancients were puzzled to find out the origin of this word, which they sought where it was not to be found, in their own language, but it is an Arabic word. Priscian brings it from an old world, leo, that is deleo, quoniam “ mors omnia delet.” Apuleius Gram-

maticus from *luo*, and *festus* from *λήθης* with as little success.

لشلا *Leslas* Listless.

Leslas is slow, tardy, lazy, lolling, loitering. “The lazy-lolling sort of ever listless loiterers that attend no cause, no trust.” The derivation in Johnson is from *list*, desire, and *less*, but I prefer the Arabic, and he who does not must admire the coincidence.

لوبي *Lubi* Looby.

Lubi in Arabic is a foolish ridiculous fellow. Johnson and Skinner, and Junius are all uncertain how this word is to be derived, whether from *lapp*, or *llabe*, or *lob*.

لقن *Lekn* Λεκάνη.

Lekn is a basin, or dish, in Arabic, as in Greek. Amphicrates, the rhetorician, having fled to Tigranes, was requested by the Seleucians to be their professor of oratory, upon which he plainly told them, “The dish will not hold the dolphin.”

Δελφῖνα λεκάνη οὐ χωρεῖ.

See Plutarch in Lucullo.

ليث *Lis* Λις.

Lis in Arabic is a lion, and poetically in Greek. See Hesiod. *Asp.* v. 172. Theocr. *Idyl.* 13. v. 6. Hom. *Il.* λ. 239.

Lis is the same as *lus* in Hebrew, which signified the action of rolling up, and firmly compacting, or kneading any stuff or substance together, as the frame of a lion, so called from the solid texture of his limbs and bones, which, according

to Galen, are all solid. Lib. II. c. 18. Whereas in Greek there is no derivation, but from *λιαρὸς*, (See Etymol. Magnum.) warm, because the lion is a fiery animal. *Ενθερμον ζῶον*, which is absurd, since there are other animals still more so.

ليمون *Limun* Lemon.

ليمونا *Limuna* Lemon-juice.

Lemon, says Johnson, is from *limon*, low Latin; and the low Latin from whence? From the Persian.

لادن *Laden* Ladanum.

Laden is the gum-herb lada.

لاك *Lak* Lake.

Lak is a tincture for dying cloths red.

مادر *Mader* Mother.

ماده *Madé* Maid.

Madé is Persian, and means a female.

ماعون *Maun* Maund.

Maun is any kind of household utensils, as kettles, pots, baskets, and such like in Arabic.

مام *Mam* Mamma.

This word perfectly agrees with the Cymric *Mam*, which descended to us from the ancient Britons, and signifies Mother.

ماند *Maned* Manebat.

Maned, the third person singular of the imperfect of manden to remain.

--- --- --- نهن کي ماند آن رازي

Nihan kei maned an razi

How could that secret remain concealed.

Ode of Hafez, i. l. 8.

مہجور در کلبہ احزان از دار و دیار ماندہ

Mehejur der kulbehe ahzan az dar va deyar mandeh.

From family and friends remaining,
separated in the cottage of care,

ANVAR SOHEILI.

ماہن *Mahin* Mainada.

Mefnada.

Mefnie.

Menial.

Mahin is a domestic servant in Arabic,
from

from whence come the low Latin, the French, and English, terms for the same thing.

مايس *Mayis* Maius.

The month of May. Meninski. See Father Angelo.

المنخوليا *Malenkholia* Melancholly.

An Arabic word from the Greek
μελαγχολία.

مور *Mured* Myrtle.

Mourt.

Myrthe.

مرد است *Merdust* Mortuus est.

مردار *Merdar* Merda.

Merda in Latin means filth, dung, ordure; and merdar in Persian signifies impure, dirty, filthy, and is in all probabi-

lity the same word, either carried into Persia, or brought out of it.

مرمر *Mermer* Marmor.

Mermer is marble in Arabic, and
سماق مرمر fumak marmor is porphyry,
or the hardest species of marble.

The Greeks perhaps had their μάραρος
from the Arabians, and the Latins their
marmor from the Greeks.

مست *Mest* Must.
Mustum.

Mest, one drunk with wine, in English
must is new wine.

“ About the wine-press where sweet
must is pour’d.”

MILTON.

زرندان مست پرس

Zerandan mest pers.

Ask of the drunken crew for the mystery behind the curtain ; of the toping drunkards.

HAFEZ.

متیر

Mutir

Mutire.

Mutter.

Mutir in Arabic is repeating often.

مروارید

Merwarid

Margarite.

Merwarid in Persian is a pearl found in an oyster. مروارید الفاظ Pearls of words.

مشک

Mushk

Musk.

Musk of Tartary, musk of Thibet, a musk of superior quality ; a Persian word.

Feridun

Feridun was not formed of musk and ambergris, but justice and liberality :

زمشک و زعنبر سرشته نبود

مطا *Mata* Extendit.

From this word in Arabic comes مطية "a beast of burden that is drawn along, or driven, and stretched out, as is a camel, in moving forwards. To stale in English signifies the same thing, s'étaler, to stale, and is said only of a horse, qui ut urinam reddat, se extendit, v. stale in Shakspeare, ubi est prostibulum.

معنى *Meany* Meaning.

Meany in Arabic signifies idea, sense, signification.

مخزن *Makhazen* Magazine.

Makhazen is a shop with drawers, and shelves. مخزن الاسرار A repository of secrets.

مخناطیس

مغناطيس *Myghnatis* Magnet.

In Greek *μαγνήτις*. The magnet was said to be first found in Magnesia. Plin. 36. 16. Nicander reports that it had its name from Magnes, who first found it in Mount Ida.

ملس *Meles* Μέλας.

Meles the mixture of darkness and light, the twilight. Μέλας in Greek answers to the Arabic word, and means black, dark, obscure.

ملق *Malakon* Μαλακόν.

Malakon is amor, blanditiæ, love, soothing, flattery; any thing very soft, from *lævigare complanare*. ملخي Milkha means pap for infants, or the softest food in Arabic, from whence comes the Greek.

مَجُوسِيَان *Mejusian* Magicians.

Mejusi in Arabic is an adorer of fire, in opposition $\tau\tilde{\omega}$ مُسْلِم or musulman, the true believer in the Mohammedan faith.

مُوز *Muz* Mufa.

The plantain-tree is called mufa, of which the most remarkable sorts are mufa paradisiaca, or plantain, and mufa sapientum, or banana.

مُوسَا *Musa* Muse.

A companion; an easy agreeable work; monthly pay, in Persian. The English word muse may mean all this, or not, as it shall happen.

مُوسِف *Musif* Musing.

Musif making melancholy, in English studying in silence.

موسقار *Musykar* Musician.

موسقي *Musyky* Music.

ا	ل	م	ر	a	la mi re.
ب	ن	پ	م	b	fa le mi.
ج	ص	ف	د	c	sol fa ut.

See the whole gamut in Richardson, under the words در مفصل *durri mufuffil*, separate pearls. The Arabians and Persians have a musical scale, whence the old mode of teaching vocal music in Europe, by what is commonly called sol-fa-ing has been borrowed.

موش *Mush* Mouse.

کربہ شیر است در گرفتن موش
لیک موش است در مصاف پلنگ

Kirba sheer ust dur guriften mush;

Lik mush ust dur musaf pulung.

The

The lion is a cat in catching a mouse ;
But the mouse is a tiger in battle.

See Sadi's Preface to *Rofarium Politicum*, p. 34.

مويا *Mumiya* Mummy.

Mummy is derived from موم *mum* wax, which may lead us to the knowledge of the composition of a mummy. Mum is both Arabic and Persian.

ميرا *Mihra* Mira.

Mihra is seeing, or he sees, in Persian, as mira is in Italian.

ميل *Mil* Mile.

Mil in Arabic is milliare, or an interval of a thousand paces.

‡ *Na* *Ne.*

Na in Persian is a negative prefixed to verbs, and often incorporated with them. Thus in the sixth verse of the second chapter of St. Matthew's gospel, we have *نیستی* *کم تو نیز* also thou, O Bethlehem of Judea; art not small in the kingdom of Juda. *کم* Gum means *abjecta, parva, perdita*. The word *نیستی* is compounded of *نه* and *هستی* *na* and *hestey* a defective verb, to be, used now and then in a dignified way for *buden*. The particle *ne* is employed by Chaucer, and others singly, and by contraction in compound words as *n'iste* for *ne wiste*, *knew not*, singular. The *Frankleines Tale*, 11340. Ed. Tyrwhitt. *N'isten* for *ne wisten*, plural. 1048. The *Squieres Tale*. Thus also *n'll* for *ne will*; *will not*. *N'* is for *ne is*, *is not*, is in the same author,

as nist نیست in Persian, non est.

نا بینا *Na bina* No fight.

نا پروا *Na perwa* No fear. *peur*
Sans peur.

نا فزون *Na fixun* No money.

ناردين *Nardin* Nard.

Nardin is spikenard. *Spica nardi*, a plant, and the oil, or balsam produced from the plant.

نارنج *Narenj* Orange.

Aurantium sic dictum ab aureo colore. The European name comes from the colour. The golden apple, or the fruit of the Hesperides, gets its appellation in Arabic and Persian, not from its colour, but its smell.

ناف *Naf* Nef, nave.

Naf in Persian means the navel, and the center of a shield or bos *ناف سپر* ; *در ناف شهر* der naf sheher is in the center of the city. The nave is the middle of the church. Bernard Bald, in his Commentary on Vitruvius, says, that it comes from *ναός* ; and Saumaïse, that it is derived from *ναῦς*, *ναός*, navis ; because the vault of the nave of a church is constructed comme le fond d'un navire, like the hold of a ship ; but this I believe to be all wrong. Nave is umbilicum or navel.

نام *Nam* Name.

نام شما چیست Name shuma cheest, what is your name.

نر *Ner* Ἀνὴρ.

From *ner* in Persian the Greeks have made Ἀνὴρ, or vice versa. *Ner* signifies male, manly, masculine.

نرگس *Nergis* Narcissus.

نص *Ness* Nefs.

Elevating, raising, placing one thing on another in Arabic. *Nefs* in English at the end of towns, means that they are on elevated situations projecting like noses from the face of the country, also promontories hanging over the sea. *Tot-nefs*, *bob's-nefs*, &c. &c.

نعر *Nar* Narr.

Naret are asses stung by gad-flies. *Nar* in Arabic means a restless silly fellow,
who

who cannot stand still; this is also the German sense of the word *narr fou à courir les champs*, *ein halbe narr seyn*; has its corresponding phrase in Persian, سر داشتن نیم to have half a head, to be half witted, like the subjects of King Dambak. I have never seen Professor Wahl's book in which he compares the German language with the Eastern tongues.

نکسان *Noxun* Noxium.

Noxun is one of father Angelo's words, and must have been borrowed from the Latin.

نو *Nu* New.

سال نو *Mahe nu*, the new moon; ماه نو *faule nu*, the new year.

نوک

Nuk

Nook,

Nuk is a Persian word signifying a point, an edge, an extremity, or tip, a quoin. Dr. Johnson derives nook from een hoeck.

نولون

Naulun

Naulus.

Naulus is freight in Latin, or money paid for a passage over the sea; the Arabic is precisely the same. Ναῦλον et ναῦλος in Greek means, merces pro vectura. The naulus paid for passing the Styx was two oboli. Aristophanes Frogs, v. 272.---“Furor est post omnia perdere naulum.” It is madness to throw the helve after the hatchet. The French say, Il est si pauvre qu’il n’a pas de quoi passer l’eau. See Juvenal, Sat. 8. v. 97.

وال *Wal* Whale.

A whale, a large fish in the Danube.

و *Wedd* Wed.

Love, friendship; wishing or delighting to do any thing; benevolence, affection, the most intimate union or regard in Arabic.

وح *Weh* Way.

لوح *A wey* Away.

وحا *Weha* Haste.

A cry used to camels; haste, expedition, in Arabic. We have the same word in English, but with an opposite meaning. Woh is the cry of the Stratford carriers to their horses in order to stop them. Shakspeare has used it in the

Two Gentlemen of Verona, p. 211.
Steevens's edition, vol. iii.

“ There is no woe to his correction.”

Read woh, and explain no stop, no end to the correction of love, the mighty lord. Johnson's note says, no misery that can be compared to the misery of those that love, or to the punishment inflicted by love ; as if it meant equal to, which I do not believe. If words of the same letters mean opposite things in the same language, as *ἄγρος* in Greek, *malum* in Latin, (See Mr. Knight's Analytical Essay, 4to. p. 104.) à fortiori they may in different languages be more likely to have opposite senses either by accident or design, either from ignorance or wilful perversion ; the casual coincidence of letters will, it is true, sometimes form the same term in two languages without the smallest relation of one to the other.

وليه *Weilih* Wily.

Cunning, shrewd, in Arabic.

ويل *Weil* Wail.

A misfortune, a wailing, affliction, in Arabic.

وين *Wein* Wine.

وينه *Weinet* Black grapes.

ويوده *Waywadé* Waywode.

Waywode is a governor in Arabic, a prince Palatine. The Poles call the princes of Wallachia and Moldavia, waywodes, considering them only as governors of Polish provinces, elsewhere they are called hospodars.

هاله *Hala* Halo.

Halo area circa lunam. Gazophylacium.

هبوب *Hebub* Hubbub.

Hubbub, a violent wind raising the dust ; from hebou in Arabic, a dust raised and flying in the air. Johnson says, he does not know the etymology of hubbub, unless it be from up, up hobnob !

هفت *Heft* ἑπτά.
Septem.
Seven.

هلع *Helia* Helluo.

Helia is a glutton, a greedy wolf, in the Persian language.

ہم Ham 'Aμα.
Together.

ہمپسٹر Hempister A bolster fellow,
A bed fellow.

The word is compounded of ہم hem together, and پستر pister a pillow, or bolster.

ہمہ زن Hemézan Amazon.

Hemezan is a compound word, made up of hemé all, and zen woman. This word was to the Greeks foolishness, and a stumbling block, since they looked for it in their own language, where it was not to be found. I owe this Persian word to Mr. Wilkins. A certain tale relates that the queen of the Amazons was visited

visited by a beautiful young prince (Alexander) whom she drew towards her with one hand, and pushed from her with the other, as Hudibras says, Cupid does his bow, that is, she received him, in other words, superciliously with one eye, and invitingly with the other, *altero ad frontem sublato, altero ad mentum demisso supercilio.*

هنر

Huner

Honor.

Virtue, science, knowledge, honor.

هنر پرور Huneri perwer, a cultivator of science, or fosterer of virtue in Persian.

هنري

Henri

Honor.

Henry with the *ye* in Hafez, p. 65. edit. Richardson, which has not the restrictive power of the article, but is merely
paragogic,

paragogic, or added to make the last syllable long, هنري henri and not هنر

Pirane ser bekun henri nenk u namra.

Old age, time employed in honor, virtue, and probity.

هـ *Hur* Huron.

Hur the sun in Persian; hurron in Arabic, generous warmth, ingenuus; hurron, a man of an ingenuous spirit. Gjeuharri Lexic. It is a curious coincidence that Voltaire should have called his *ingenu* by the name of *ingenu* in Arabic, without knowing it, since he tells us that his hero came from New France, in North America, de la Huronie.

هویدا *Huveida* Evida
Evident.

Clear, open, manifest, conspicuous.

هیکل *Heikel* Εἴκελος, εἰκὼν.

Heikel is a figure, image, stature, resemblance, as in Greek.

هلا *Hola.*

Hola, an exclamation in Arabic; come then, come near, come along.

ياسمين *Jasmin* Jessamine.

Jessamin and jasmin are both Persian and Arabic. The Arabian jessamine is called *nyctanthes*, because the flowers open in the evening, and fall off, it has been said, the succeeding day; but this is only the case with such flowers as are immediately under the influence of the solar rays. The *arbor tristis*, or first species of the *nyctanthes*, the *pariaticu* of the Bramins, grows naturally in the sands
of

of Ceylon, and to the height of eighteen feet.

يد *Yed* Aid.

Yed from י in Hebrew hand, means assistance, help, &c. in Arabic. Johnson derives *aie* from *adjutare*.

يخ *Yekh* Ice.

يخچه *Yekhché* Ice-stone, or hail.

A thaw is prettily described in the بهار دانش. Behar Danush, or Spring of Knowledge, of Einaiut Oolla, translated by Dow, and much better by Mr. Scot. Waters liberated from confinement by the influence of the sun, ran to the cypresses to relate the tale of their captivity. British Museum, Coll. Hamilton, Plut. xxxvi. 5564. The same author compares the
brightness

brightness of ice to the silver of fish, that is, to its scales, which shine like silver
 سيم ماهي *seemi mahi*. Hail-storms are not common in hot countries. During a fall of hail at Masulipatam, the inhabitants gathered it up in their hands, but soon threw it away again, crying out that it burnt them ; and true enough,

“ ----- The parching air

Burns froze, and cold performs th' effect
 of fire.”

MILTON.

“ --- --- penetrabile frigus adurit.”

VIRGIL.

In Arabic hail-stones are called the berries of a cloud, *جباب ترم* *hybab term*.

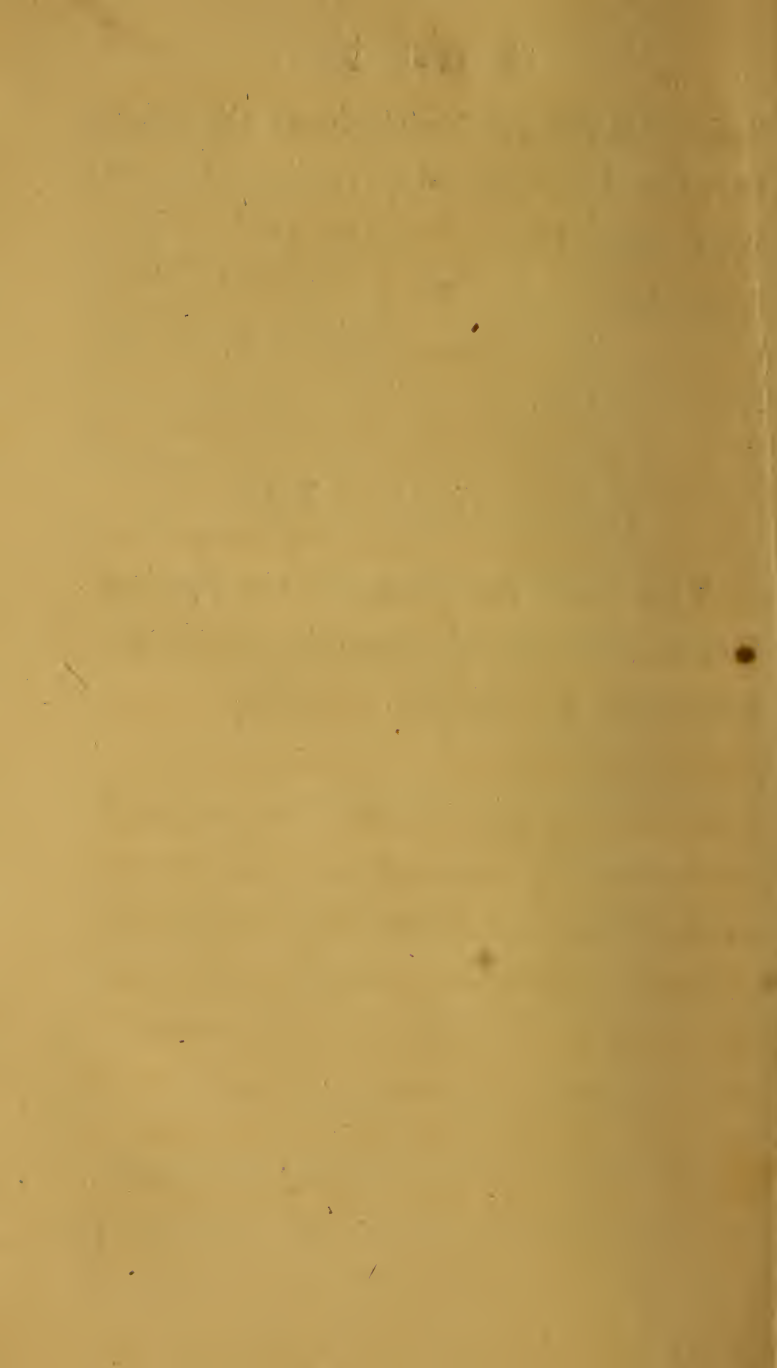
يواقيت *Yuakit* Hyacinthus.

Yuakit is a Persian word, denominating various gems, when used absolutely,
 it

it signifies the red hyacinth, or the ruby, to pour يواقيت الصفا rubinos of red wine upon topazes of the field. The nymphs of Paradise are compared to Hyacinths. See Wilmet's Dictionary of the Koran, p. 820.

يوغ *Yugh* Yoke.

This word runs through the Persian, Greek, Latin, Dutch, English, and Saxon, languages, &c. &c. &c.



APPENDIX.

ابر کاکیا *Aberkakiya* 'Αβερκινᾶ.

ابرق *Abark*, a rope of different coloured hairs. 'Αβερκινᾶ in Hesychius, is explained by κομᾶ comam nutrit, according to the sense in which the Macedonians use ἄβερκινᾶ. *Aberkakiya* in Persian means a spider's web, and to a large cob-web a bushy head of hair may be compared. Aristotle uses τᾶς θρίξιν or hairs for the threads of a spider, p. 578, vol. I. fol. ed. 1590. Lugduni, and Xenophon in Sympos. Ipsæ etiam τρίχες dicuntur κομᾶν in Philostratus Epist. 25. Lycurgus's soldiers had a red
N coat,

coat, a brazen shield, and a thick head of hair, which made the handsome more beautiful, and the ugly more terrible. Xen. Spartan Republick, p. 686. fol. 1624. Plutarch. Apothth.

اړك Ark, Erk, Arx.

Arok or erk, a castle and its interior parts in Arabic; the name of a castle in Siphanto or Siphno.

اسقيه Askijet Skies.

Afkiyet in Arabic means watery clouds, from which our words fky and fkies have probably been taken. Skies in English, as in Arabic, signify the weather and the climate. We have in the Tempest, p. 121. ed. Stevens, vol. iii.

The queen o' the fky,
Whose watery arch, and messenger
am I.

اسكنه *Iskené* Ισχίον.

Ifch-bone.

Iskené in Persian is the thigh bone, and ἰσχίον in Greek is the same word, from which isch-bone, that is the bone next the hip, called edge-bone, each-bone, &c. &c.

البادي اظلم Albadi azlem.

Albadi azlem. The author of mischief or evil in Persian. See p. 4.

Iskelé Echelle.

Echelles a sea port in the Levant, so called by the Turks. Ifkelé is a port, or pier, built on piles in the Levant, hence echelle for a port, or harbour. Baron de Tot's Travels, p. 365.

Ikelé is from scala, or steps on a pier for the ease of landing and embarking. See Ancient Geography D'Anville, p. 201, ed. 1791.

اسفناج *Isfinaj* Spinage.

Spinage was introduced into this country (*Spinacia oleracea*) in the year 1568, but it is not known, say the herbalists, from what country it was brought. The name, however, now tells the country.

اشوس *Eshwes* Askew.

Eshwes is a person that squints, and does not look strait, in Arabic.

امطبل *Astabul* A stable.

Astabul is Arabic, and borrowed from σταβλίον in barbarous Greek. Vide Meurfii Glossar. Græco-barbar.

اغلا *Igla* Higgle.
Haggle.

Igla means in Arabic, making dear, raising the price, buying dear, selling dear, standing out for a better price.

اكر *Eger* Γὰρ.

For, if, forasmuch as, in Persian. The word is frequently contracted into *ger*, in which form it perfectly agrees with the Greek.

آن *An* An.

The pronoun an has the effect of the definite article in Persian آن گل an gul, the particular rose. آن باد نیمروز an bade nimruz the noon day wind, whence comes the Italian word inbatto. The Koraun is called المصحف almushef, the book, by way of eminence.

ناغالس *Anagallis.*

Anagallis. Pimpernel in Persian.

آنز *Ens* Lens.

A lens, or glass spherically convex on both sides in Persian.

اورچین *Awurchin* Urchin.

Urchin in Persian is a snail-staircase, scala lumaca, scala-cochlea; applied by us to an animal that retires within himself.

بابا *Baba* Papa.

پاپا *Papa* Father.

باسن *Basun* Bafon.

Bafun is Hinduwee.

بزز *Bezz* Byffus.

Bezz in Arabic is in Hebrew בז fine linen, or a rich garment.

برقوق *Bricock* Apricot.

An apricot or bad yellow plum in Persian.

بشنج *Bishinj* Business.

Bishinj business, employment, study, in Persian.

بلبوس *Bulbus* Bulbus.
Wild onion.

بیع *Beia* Buying,
Selling.

بیع کردن *Beia kurden*, to traffic.
بیعت دادن to shake hands on an agree-
ment made; to make stipulation.
Arabic.

بست *Best* Fast.

Best is, he bound, in Persian. در بست
کردن To make the door fast. We have
our word from the German fest halten,
faire ferme, to make fast, and the Ger-
man from the Persian, or vice versa fis.

پور *Pur* Porus.

Pur, a king in the dialect of Hin-
doostan ; whence the name King Porus,
who was defeated by Alexander. شاه پور
Shapor, the son of a king.

پیشار *Pishar*.

Water shewn to a doctor.

پیک *Peik* Page.

Peik, a footman, a messenger, at-
tendant in Persian.

تَدَک *Tedac* Pfittacus.

Pfittacus Eois ales mihi missus ab Indis.

OVID.

Vide Ælian. de Anim. l. xiii. c. 18.

Tedac should be written with a *fa* ^ف and pronounced fedac, fethac, Sittacus. See Reland.

توتگی or توج *Tutegi* or *Tuj* Tutenag.

Tutegi is a coin once current, and *tuj* is copper. Tutenag is an ore of zinc containing from 60 to 90 parts in a hundred of zinc, the remainder iron, and some clay. Quære, If there be a connection between these words in Persian, and *tutenag*?

ثعلب *Saleb* Salop (a root).

Likewise called ثعلب مصري *faleb*
Mifre, the falep of Egypt.

جل *Gel* Gelid.

جل پاش *Gel or jul* path, a sprinkler
of water in Hinduwee.

Perfundit gelida --- ---

Hor. Sat. 11. 7. 91.

Dedecus hoc fumta diffimulagit aqua.

OVID.

The Persians say, دست باب رساندن
dest baub refaunden; ventrem exonerare
vel si ita dicam, postlavare, manum ad
aquam ferre.

جماعت وٲٲ *Jema-ati wited* Wittena-
gemot.

Jema-ati wited, is an assembly of the chiefs of a nation; جماعت يهود a synagogue of Jews. *Wited* in Arabic is a peg driven or fixed in a wall, keeping the building together like a cramp. "And I will fasten him as a nail (יתד itad) in a sure place; and they shall hang upon him all the glory of his father's house." Isaiah, ch. xxii. v. 23. وٲٲ In Arabic is firmiter impegit palum.

In the Koraun, Pharoah is called the lord and master of the nails, Sur. 38. 11. and 89. 3. The nails, that is, the nobles, or pegs, which bind the building together. See Harmer, vol. i. p. 191.

Wittena-gemot, that is properly *wited-gemot*, was an assembly of the whole nation in Saxon times. See

Black-

Blackstone's Comment. vol. i. 405. The two words that compose the Saxon term are Arabic, and have no nun in them, and were there a nunnation, it would make witedon, not witenā, since dāl is a radical, and cannot be dispensed with.

خات *Khaut* A Kite.

خاتیه *Khatiyé* Persian for an eagle.

خمدت *Chamlet*

In the head of a bill drawn up by Edward VI. with his own hand, 1551, (though it never became a law) no one worth less than 200 or 20*l.* in living certain, might wear chamblet.

در *Der* Θύρα, Door.

Deru'l'khelafat, the gate or palace of the khalifs; zebani deri, the language of the

the court. Thus in Xenophon we read, ἴοντες ἐπὶ τὰς θύρας, or the king's gate, the porte, as in Esther, ch. iv. v. 2.

زنار *Zonar* *Zona*.

A belt in Arabic worn round the middle by the eastern Jews and Christians to distinguish them from the Mahommedans, by order of Khalif Motawekkel, A. D. 859. The Persian Magi also wear it.

زواس *Zivas* Ζεὺς.

Ζεὺς is the Persian name for Jupiter. See Lexicon Persicum Golii.

سبت *Sabbat* Sabbath.

This word the Persians, no doubt, received from the Hebrews at a very early period, and not by the medium of the Arabic,

Arabic, which might, at first sight, appear to be the case. It is common to many languages, as well European as Asiatic; but all confessedly borrow it from the Hebrew. The Arabs likewise say يوم السبت *yum us sabbat*, the sabbath day.

ستراب *Sitrab* Σατράπης.

Σατράπης is a Persian word now obsolete. See Hesychius and Reland, p. 233. Differt. viii.

سمندر *Samander* Salamander.

In Arabic and Persian.

قمنونيا *Scamonea* Scammony.

In Persian and Arabic.

سنا *Sena* Sena (a tree).

In Arabic.

طاوس *Taus* Ταῦς.

In Chaldee טאוס. Taus in Persian is a peacock. Ælian says the peacocks came from the East, and of course their name with them. Samos abounded with these birds, which were brought hither, where Juno was principally worshipped. Æl. de Animal, c. 21. lib. v.

فيل *Feel* Elephant.

Phil, alphil, auphin, dauphin. See Twiss on Chefs.

قميص *Kamees* Chemise, FR.

This word, which is Arabic, is, without doubt, the original of the Italian *camicia*,

camicia, whence the French had their *chemise*, a *shirt* or *shift*. *Camice* in Italian, is a *priest's white garment*. In low Latin we find *camisia*, a *surplice*, *shirt*, or *shift*.

کیراس *Kiras* Kirsche.

Kirsche in German is the Arabic word. Kirsche wasser, cherry brandy.

کو *Ku* Who.

کو Is compounded of او که which makes the English *who* of the Persian relative pronoun.

Vide Hinckelmannium Lectori Benevolo
before his edition of the Koraun, Ham-
o burg,

burg, 1694, where there are some words
not in this tract, as,

عال Ala, alere.

ارس Arafa, arare, arish.

نوت Naut, nauta.

Sempt femita à سمت unde *Zenith*

سکین Siccin, fica culter.

Taurus, thoor, ثور

Iteffera افسر lufit alea.

INDEX.

A. Arabic. P. Persian. H. Hindurwee.

A

ABODE, P. 1

Ἀβαρνᾶ, P.

Aid, A.

Ἀχτα, A.

Albeit, P. 112

Alcove, A.

Algebra, A.

Ἀμα, P.

Amazon, P.

Amere, A. 12

Amuse, P. 12

An, P.

Anchor, P. 14

Angelica, P. 14

Annus, A. 12

Anus, A. 13

Area, A. 6

Apricock, P.

Artichoke, A. 6

Astrolabe, A. 7

Atlas, A. 10

Away, A.

B

Babelmandels 15

Babish, A. 15

Bad, P.

Balcony.

Balsam, A.

Barber, P.

Βάρβιτος, P.

Barberry,

Barberry, A.		Butt, P.
Baritoun, P.	15	Buy.
Bark, P.		Buzzard, A. P.
Barn, P.	12	Byffus, P. H. GR.

Batello, P.

Bear, P.

Beagle, A.

Better, P.

Bib, A.

Bicker, P.

Bill, P.

Bind, P.

Bittern, P.

Bolster, P.

Bound, P.

Brindisi, P.

Brother, P.

Brow, P. 2

Bύας, P.

Bύλα, A.

Bubo, P.

Buche, P.

Bucket, A.

Bugare, P.

Burg, A.

Buss, P.

C

Cabin, P.

Cable, A.

Cack, P.

Cabob, A.

Cadus, P.

Café, A.

Coffee, A.

Caitiff, A.

Cak, P.

Calamus, A.

Call, A.

Calvus, P.

Camel, A.

Camlet, A. 189

Candle, A.

Candy, A.

Cannabis, A.

Canon, A.

Carafe, A.

Carbasus, P.

Care,

Care, P.	Chop, P.
Caravan, P.	Chopine, P.
Carthamus, P.	Chose, P.
Casa, A.	Chubby, P.
Casus, A.	Circus, P.
Casino, P.	Cipher, A.
Cat, A.	Clay, P.
Cavern, A.	Clime, A. //
Cawl, A.	Coif, A.
Chafe, A.	Collis, A.
Charge, A.	Common, A.
Chary, P.	Cornu, A.
Charta, A.	Cotton, A.
Check-mate, P.	Cow, P.
Cheer, P.	Cozì così, P.
Xεῖρ, P.	Cribellum, A.
Chemin, P.	Cricket, P.
Chemistry, P. A.	Crimea, A.
Cherry, A.	Crocum, P.
Chest, A.	Cuckow, P.
Chick, P.	Cue, P.
Chimere, A.	Cur, P.
Chimney, A.	Curd, P.
Chin, P.	Cup, P.
Chink, P.	Cupping, P.
Chip, P.	Cygnus, P.

D

Da, P.

Dad, P.

Dagger, P.

Damietta, A.

Dark, A.

Daughter, P.

Dell, A.

Δέμας, A.

Deneb, P. A.

Dens, P.

Devil, A. P. 3

Dexter, P.

Διφθέρα, P. A.

Dole, P. A.

Dolphin, P.

Door, P.

Dyke, P.

E

Eating, A. 9

Ebony, A. 2

Ἐγχελις, A. 14

Ἐῖα, A. 14

Εἷκελος, A.

Endued, P. 13

Epithymon, P. 10

Ἑπτά, P.

Era, A. 5

Ἐρημος, A. 7

Evident, P.

Eyne, A.

F

Fairy, P.

Fate, A.

Φέννις, P.

Fie, P.

Fire, P. 4

Foison, P.

Fortuna, P.

Frey, A.

Fright, A.

Furnus, P.

G

Gait, A.

Gall, A.

Γαῦρος, P.

Gazel,

Gazel, A.
 Gemel, A.
 General, P.
 Gentian, A.
 Genus, A.
 Gewgaw, P. A.
 Γῆ, P.
 Giant, P. A.
 Gibraltar, A.
 God, P.
 Γόγγυ, P.
 Gourmand, P.
 Gout, P.
 Γύα, A.
 Guerdon, P.
 Guerrier, A.
 Guile, A.
 Guitar, P.
 Gullet, A.

H

Halo, P.
 Hanger, P.
 Havock, P.
 Hazel, A.
 Helenium, A. 11
Hail 173
Hermit 7

Hola, A.
 Honor, P.
 Hord, P. 14
 Horse, P.
 Houri, A.
 Hubbub, A.
 Humid, A.
 Huron, A.
 Huzar, P.
 Hyacinth, P.

I

Jabble, P.
 Jackal, P.
 Jade, A.
 Jadis, A.
 Jaloufie, P.
 Jam, P.
 Jar, A.
 Ice, P.
 Jecur, P.
 Jerb, P.
 Jeffamin, P. A.
 Incubus, A.
 Inks, A.

Joujou, P.

Iter, A.

Iterate, A.

Jugum, P.

Jumble, A.

Juvenis, P.

K

Kalendas, P.

Καλὸν, P.

Kazz, A.

Kermes, A.

Kid, A.

Κύριος, A.

L

Ladanum, P.

Lake, P.

Λεκάνη, A.

Lemon, P.

Lethum, A.

Lip, P.

Λῖς, A.

Liftless, A.

Looby, A.

M

Ma, A. P. 12

Magazine, A.

Magician, A.

Magnet, A.

Maid, P.

Μαλακοί, A.

Mam, P.

Manebat, P.

Margarita, P.

Marmor, A.

Maund, A.

May, P.

Meaning, A. P.

Meat, A. 9

Melancholly, A.

Μέλας, A.

Merda, P.

Mefnie, A.

Mill, A.

Mira, P.

Mix. P. 12

Mortuus, est, P.

Mother, P.

Moufe, A.

Mummy,

Mummy, P. A.

Musa, P.

Music, P.

mushroom 112
Musician, P.

Musing, A.

Musk, P.

Must, P.

Mutter, A.

Myrtle.

N

Na, P.

Nar, A.

Narcissus, P.

Nard, A.

Name, P.

new 163
Nave, P.

Naulum, A.

Ner, P.

Ness, A.

Noxun, P.
nook 164

O

Opium, A. 10

Orange, A. P. 160

Ottar, P.

P

Paart, P.

Papa, P.

Paradise, P.

Pas, P.

Pater, P.

Pæonia, P.

Pedlar, P.

Peer, P.

Πελαργός, A.

Pellet, P.

Peniroyal, P.

Perished, P.

Phial, P.

Phyz, P.

Pie, P.

Pistachio, P.

Πίος, P.

Prestor John, A. P.

Priest, P.

Puffs, H.

Q

Quare.

Raba,

R

Raba, P.

Rabbet, P.

Rag, P.

Reef, P.

recterate 9
Rhoom, AVA. MALAY.

Ribes, A.

Rob, A. P.

Rocked, P.

Roxana, P.

Rub, P.

Rubs, A.

Runic, A.

Rustic, P.

S

Sack, A.

Sad, A.

Saffron, P. A.

Sallad, A.

Sawcer, P.

Scarlet, A.

Scheme, A.

Scimitar, P.

Serra, P. 6

Shawl, P.

Sherbet, A.

Sherif, A.

Shirt, A.

Should, P.

Shrub, A.

Sigil, A.

Sinus, P.

Silk, A.

Smaragd, P.

Soap, A.

Sol, P.

Sole, P.

Σόφος.

Sponge, P.

Stand, P. 7, 8

Stander, P. 8

Star, P.

Subsultus, A.

Sugar, P. A.

Sumak, A.

Surfeit, A.

Syrup, A.

T

Tabes, P.

Taffata,

Taffata, P.	Tutenag, P.
Talc, P.	Tutty, P.
Talifman, A.	Tuz, P.
Tall, A.	Twin, P.
Tambour, A.	
Tāv.	W
Tāv.	Wail, A.
Tapis, P.	Warm, P.
Ταρχή, P.	Way, A.
Tarif, A.	Waywode, A.
Tarir, A.	Wed, A.
Tarry, A.	Whale, P.
Tasse, P. A.	Wily, A.
Τέρω, P.	Wine, A.
Thicket, A.	Woh, A.
Thunder.	Wrist, A. 8
Tiara, P.	Y
Tigris, P.	Yoke, P.
Tire, A.	
Title, A.	Z
Tooting, P.	Zany, A.
Treacle, A.	Zart, A.
Tun, P.	Zefir, A.
Turbitum, A.	Zerbus, P.
Turf, A.	Zero, A.
Turtur, A.	

linked 13

1. The first part of the paper is devoted to a general discussion of the problem.

2. In the second part, we consider the case of a single particle.

3. The third part is devoted to the case of a system of particles.

4. In the fourth part, we consider the case of a continuous medium.

5. The fifth part is devoted to the case of a system of continuous media.

6. In the sixth part, we consider the case of a single continuous medium.

7. The seventh part is devoted to the case of a system of continuous media.

8. In the eighth part, we consider the case of a single continuous medium.

9. The ninth part is devoted to the case of a system of continuous media.

10. In the tenth part, we consider the case of a single continuous medium.

11. The eleventh part is devoted to the case of a system of continuous media.

12. In the twelfth part, we consider the case of a single continuous medium.

13. The thirteenth part is devoted to the case of a system of continuous media.

14. In the fourteenth part, we consider the case of a single continuous medium.

15. The fifteenth part is devoted to the case of a system of continuous media.

16. In the sixteenth part, we consider the case of a single continuous medium.

17. The seventeenth part is devoted to the case of a system of continuous media.

18. In the eighteenth part, we consider the case of a single continuous medium.

19. The nineteenth part is devoted to the case of a system of continuous media.

20. In the twentieth part, we consider the case of a single continuous medium.

21. The twenty-first part is devoted to the case of a system of continuous media.

22. In the twenty-second part, we consider the case of a single continuous medium.

23. The twenty-third part is devoted to the case of a system of continuous media.

INDEX

OF

NAMES AND THINGS.

A

ADLER, 72.

Abubeker and Omar,
90.

Acisculi, 45.

Ainsworth, 39.

Alexander, 144. 170.

Almanfor, 94.

Alramkeis, 63. 74. 129.

Amphicrates, 147.

Angelo, 15. 24.

Apuleius, 145.

Arabic Proverb, 51.

Arion, 73.

Aristophanes, 42. 164.

Aristotle, 37.

Afcham, 15.

Aufonius, 107.

Ava language, 87.

B

Babelmandeb.

Bajazet, 95.

Batteux, 104.

Berni

- Berni Orlando, 79. Decemviri Perfarum,
 Berry, 26. 21.
 Bowyer's Conjectures, Didymus, 44.
 114. Dio Caffius, 6.
 Bulgarians, 25. Dionyfius, 45.

Dowlet-abad, 1.

Dryden, 44.

- C
- Caab Ben Zoheir, 112. Du Cange, 38.
 120.

Camden, 49.

Carew, 56.

Carfeoli, 99.

Cāstell, 80. 3.

Catullus, 29.

Chappelow, 30.

Charlemagne, 5.

Chaucer, 159.

Cicero, 8. 40.

Clement Alexandr. 91.

Coluthus, 117.

Cowley, 29.

D

Dalmally, 138.

Dambak, 163.

Daniel, 59.

E

Etymologicon Mag-
 num, 218.

Eudes le Comte, 5.

Eutychius, 132.

Eustathius, 45.

F

Fabricius, 27.

Feridun, 153.

Festus, 6.

Flowers of Persian Li-
 terature, 1. 17.

Foster, 3.

G

Gamut, 156.

Gazophylacium,

- Gazophylacium, 7. 24. Jodrell, 135.
 Godwin, 28. Johnson, 31. 80. 96.
 Golius, 25. 126.
 Guyot, la Bible de, 26. Jones, Sir W. 71.
 Ionians, 72.
 Jugge, 64.

H

- Hafez, 22. 66. 86.
 Hariri, 118.
 Harmer, 114.
 Herodotus, 72.
 Hefychius, 2. 45.
 Hudibras, 88. 92.
 Hieroglyphics, 91.

K

- Khofru, 21.
 Knight, 166.
 Koraun, 103.

L

- Hindostanee, 14. Lette, 27. 74.
 Homer, 4. 29. 127. Letter carriers, 8.
 Horace, 67. Linnean Botany, 93.
 Hugues de, 26. Lion and Mouse, 157.
 Hulla, 138. Little, 11.
 Huronie, 171. Lucian, 42.
 Hyde, 21. 99. Lucilius, 108.
 Ludolph, 8.

I

- Jablonfki, 91.
 Jeremiah, 77.
 Jews, 17.
 Inglis, Sir H. 113.

M

- Macedonians, 2.
 Malay language, 87.
 Manichæans, 25.

Martel,

Martel, Charles, 5. Othello, 81.
 Martianus Capella, 90. Ouseley, 96. 122.
 Matthew, St. 159. Ovid, 45, 98.
 Mecca, 94. Oxfordshire, 13.

Medina, 95.
 Menage, 38. 91.

Meninski, 78.

Milk, 155.

Milton, 59.

Minucius Felix, 124.

Moschus, 40.

Moor, 11.

More, 49.

Mosheim, 25.

N

Nader Shah, 106.

Nequam, 2. 7. 8.

New Testament, 41.

Newton, 130.

Nicander, 155.

Nyctanthes, 172.

O

Oman, Sea of, 15.

P

Palladius, 119.

Parifatis, 48.

Paronomasia, 126.

Pasquier, 27.

Persian Miscellanies, 1.

Petronius, 45.

Pharfy, 17.

Philistines, 98.

Phoenix, 135.

Pliny, 10.

Pococke, 117. 127.

Pollier, Col. 113.

Pope, 111.

Portuguese, 32. 64.

Præadamites, 47.

Priscian, 145.

Probus, 45.

Reland,

R

Reland, 38. 45.
 Repington, 27.
 Revifky, 66.
 Richardfon, 10. 34.
 170.
 Rubruquis, 93.
 Runic, Poetry, 85.
 Rupee, 11.

S

Sachariffa, 101.
 Salmafius, 161.
 Sampfon, 98.
 Saxons, 20.
 Scaliger, 6.
 Scot, 173.
 Scots dialect, 46.
 Seventy LXX. 79.
 Shakspeare, 32. 41. 76.
 78. 83. 88.
 Shirauz, 1.
 Skinner, 146.
 Smyrna, 18.

Soliman I. 72.
 Sophi, 106.
 Spanheim, 74.
 Spartan mother, 43.
 Spectator, 10.
 Stale s'etaler, 153.
 Stephanus Byzant, 79.
 Stephens, Henry, 107.
 Strabo, 45.
 Sykes, 18.

T

Tamerlane, 95.
 Tartary, 20.
 Tavernier, 93.
 Tebrizi, 76.
 Theocritus, 40. 71.
 Theognis, 115.
 Thibet, 153.
 Tickell, 70.
 Tigranes, 147.
 Timour, 37.
 Twelfth Night, 89.
 Tycheſen, 74.

U

Υπερῶν, 63.

V

Virgil, 14. 31. 92.

Vitruvius, 161.

Voltaire, 130.

W

Webster, 3,

Welsh, 36. 40.

Welsh, Cymric, 149.

Whitehall Sermon, 84.

Wilkins, 73. 169.

Wilmet, 47.

Wolfey, 49.

Z

Zend, 119.

Zerbus, 49.

Additions and Corrections.

اسطرک *Istorak* Storax.

Since storax is brought from the East, the name which it bears came with it. The word is Arabic.

اسفنج *Isfunj* Sponge.

Isfunj is an Arabic word.

انجام *Enjam* End.

درد بی انجام *Dured bi enjam*, salutations without end. Persian.

تَحْقِيقَات *Tehkikat* Tickets.

Tehkikat are truths, certainties. Things that have marks upon them are said to be ticketed, that they may not be mistaken. The French bring their etiquette from *est hic quæstio*, not being acquainted with this Arabic plural. *تَحْقِيقَة* is truth in the singular.

جان *Jaun* John.

This word is used by the natives as a substitute for the English Christian name, which purpose it answers exceedingly well. The original signification of the word is, a foul.

جلاّب *Julab* Julep.

Julep is a mixture of water and fyrup
جلاّب شکرین *julab shekrein*, sugared
julep in Persian.

حیوان *Heywan* Hyæna.
 ύαινα.

An animal, a brute.

خیک *Khyk* Keg.

Khyk in Persian is a bottle-bag, or
hide.

دغل *Deghl* Dingle.

Deghl, like dingle, means a hollow
place to lurk in. Arabic.

رطم *Retm* Rutting.

Retm in Arabic is coiens. رطون
lean camels, because all animals are lean
post coitum.

ضرن *Zexen* Seizing.

Snatching a thing out of another's hand, and taking it away forcibly. Arabic.

طخطا *Takhtekhet* Tacked together.

Takhtekhet in Arabic is equally joining one another.

غنك *Ghunk* Junk.

Ghunk is a strong piece of hard wood in Persian. In English a Chinese vessel, and an end of old rope.

گورنر *Guvernor* Governor.

کونسل *Counsil* Council.

کمپنی *Kumpanee* Company.

These three words have been introduced by the English into the various countries of the East where they have factories.

لُ *Lud* Loud.

Lud or lodd, in English loud, is noisy in altercation, or legal dispute.

لُوج *Luj* Louche.

Luj in Persian is squint-eyed. The French say louche, and in Latin luscus means blind of one eye. The order is Persian, Latin, and French.

مِستِر *Mister* Master.

This is likewise an English word used before proper names, which the natives of the East Indies have adopted.

Page · xii Preface, *for* Stevens, *read* Steevens.

xiii *for* 𐎧𐎶𐎵 *read* 𐎧𐎶𐎵.

3. line 14. Moorhata is foolishness in Sanscreeet,
and in Greek
μωρότης.

Page 9.

- Page 9. Add after *οικογένης*,
 — — — *ὅδε νήπιος ὧ ἐνὶ οἰκῶ.*
 The Copts, a sect of Christians, so called from Jacob al Bardai, an apostle of the Eutychians ; first Jacobites, then Cobites or Copts.
29. line 10. *for τε read δε.*
26. *Hughues read Hugues.*
41. *for Ὑ read Ὑ̇. See p. 107.*
42. *read — — μ' ὦ τᾶν.*
45. *Acisculus. See Morell, Ascisculus, from the Ascia, in the coins of the Valeria family.*
50. *read — ιος — — — λας.*
Dele the full stop after οἱ
67. *Subipsum read sub ipsum.*
17. 18. *read 18. 17.*
72. last line. Consult the Bhagvat Geeta for the nine gates of the body.

Page 97. Consult p. lxxi. vol. i. Leland's Collectanea, for a brick found in Mark Lane, on which is Hercules driving a fox girt with fire-brands into the standing corn. The brick is in the British Museum.

115. Dele ii after Carmen.

116. *For* v. 34, *read* v. 341.

127. *For* v. 761, *read* v. 762.

135. See Dr. Combe, Num. Vet.
pl. 66. and pl. 25. No. iv.

Line 12. Dele the comma after Ἐγὼ.

Line 17. *read* cantio.

143. line 3. *read* Κόρυμβα.

146. *read* Festus.

155. *read* Lævigare, with a comma.

160. *read* European,

161. *read* Umbillicus.

Page 173. line 6. *for ail read aid.*

178. *read Apopth.*

180. *read Straight.*

187. ----- *read --- vit for git.*

I N D E X.

Apricock is right, and not apricot, as it is generally written, and sometimes pronounced.

SECOND APPENDIX.

افسانوس *Ofsanus* Oceanus.

The Ocean Hercules says, τὸν δὲ
πόταμον ἀρχαιότατον ὄνομα σχεῖν Ωκεάνην.

Vid. Diod. Sic. p. 22. note.

الدا *Eddua* Adieu, farewell.

The conclusion of an Arabic letter is
الباقي الدا *elbaki eddua*, may all the rest
be well. Farewell.

ام	<i>Am</i>	I am, ENGLISH.
اي	<i>Ei</i>	'Eimè,
		'Eĩ, GR.

اھل *Ahl* All, a.

The people, or inhabitants. قلعة اهلى
Calati ehli, all the inhabitants of the
castle. The garrison. Ehlu'l'dar,
all of the house; ehlu'l'kebur, all of the
grave.

ای *Ev* *Ay.*

Certainly, yes indeed.

بابل Babil Babylon.

A house of ill fame. Bordello, hence
Babylon the whore.

باب بانو

بانو *Banu* Βάνα.

A princess, lady, woman. The Greeks derive Βάνα from Βαίνω. And Bochart from בנה ædificavit.

نركس
بانوي شهلا Ner kis banui shehla
cheshm, the lady Narcissa with black eyes.

بيسيما *Bisima* Biffon.

Blind, without sight. Skinner, Shakspeare.

توما *Tuma* Thoma.

Cæterum toto oriente nomen תאם usitatum, Syriacè *tomo* sonat, unde Thomas Græcis formatum est nomen, quod vernaculo illorum sermone redditur, δίδυμος Latine gemellus, ut omnibus est notissimum.

mum. Akerblad, p. 21; de Inscriptione
Phoenicia Oxoniensi, p. 21; Parisiis, 1802.

جلا	<i>Jela</i>	Jelly.
Clear.		

حق	<i>Hekk</i>	Aecht.
True.		

حق	<i>Hukk</i>	Huckle-bone.
		Coxendix.

Hollow, in the middle of a bone.

حك	<i>Hack</i>	Hacking.
	<i>Fricuit</i>	Rubbing.
	<i>Scabit</i>	Scraping.
	<i>Rasit</i>	Chopping.

حومي *Hmai*

حامی *Hami* Ami.

Friend and protector, hami din Muhammed Bengal rupee. Defender of the faith.

حالی *Hawli* Hall.
Court.
Area.

خات *Khat* Kite.

In prædam se dimisit accipiter milvus.
See Kennicot, in Psalm 74---19, and Michaelis in Lexico Hebræo, voce תות.

درودگر *Durudger* Drudger.

A labourer in mean offices, a carpenter, and hard working man.

دستار *Dustar*

دستار *Dustar* Duster.

A cloth used in rubbing furniture, &c.
Also a table cloth.

ده *Deh* Δέκα.
Ten.

دیش *Dis* Dis, A.

Invincible hatred. Dis diis invifus,
“ invifus cœleftibus,” ὃν τε στυγέσει
Θεοίπερ, Whom the gods themselves de-
test.

سرنامہ *Sernamé* Sirname.

A title at the beginning of a letter, gi-
ven to the person addressed.

سگالش *Sigalish*

سگالش *Sigalish* Σιγαλοεις.

Thought, contrivance, invention, device. "Ειματα σιγαλόεντα. Hom.

Curiously wrought garments. Vide Hesych,

شوت دار *Shut dar* Shut door,

شمراخ *Shamrach* Shamroc.

A date-branch divided into fingers, or dactyls, a mountain with two or more forks ; represented by the Irish under the figure of a three-leaved plant. Here is a proof of Arabic's being found in the Irish language, as well as Phœnician ; and Sanscrit in the word Ogham,

صرع

Sera

Sera, A.

Italian evening.

The part of the day from noon to
fun-fet.

صوفا

Sofa

Sofa.

A well-known reclining seat.

ضرب

Zerb

Drub.

The pronunciation of this word
makes it the same as our drub, to beat.

ایاک ضرب he beat you, or drubbed you.

Dad ض is founded *dh*, *dd*, or *dz*, *ds*.

کلف ضرب drub kelp, beat the dog, *i. e.*
the Christian, or uncircumcised dog.

ضرب Is of the third conjugation,
and

and conveys the idea of a reciprocal action, used actively, it is بولس. *بولس* Paul beat Peter, or drubbed Peter. George the Second, who did not understand the Gazette, which spoke of Sir Edward Hawke having given the French a good drubbing, asked Lord Chesterfield what it meant, upon which his lordship referred his majesty to the Duke of Bedford, who, at that moment, was coming into the drawing room, and knew from sad experience the full extent of the term.

علل

Alel

Ail.

Alel, defeat. *Alil*, a sick person.

فطس *Fetes* Fetiche.

A glafs-bead, or any thing of the fort, with which men or animals are fascinated. Fetiche is an idol, fuch as the people of Guinea or the Iffinois worship. See Dapper, and a voyage to the kingdom of Iffiny, by a Jacobin. Dict. de Trevoux.

قميص *Camis* Shirt.

Camicia. Vide Rousseau's Persian Vocabulary.

قواد *Kuad*

قواد *Kuad* Alcayde.

A Spanish governor.

کاز *Kiz* Sciflors.
Cizars.

کاز Shears, sciflor, or nearer to the
Arabic cizars.

کجا *Kuja* Cujas.

Where ? whither ? کجایی Where are
you ? *Kuja* comes from keh what, and
کجا *cujus* in Latin is said of the person.
Cujatis unde fit, significat.

کری or كرا Keri Κάρος.

Κάρος in Greek is somnolency, lethargy, as in Arabic.

— — Καρος δέ μιν ἀμφεκάλυψε.
Apoll. Rhod. lib. 11. v. 203.

Ἐν κάρῳ κειμένοι καὶ ὕπνῳ.
Strabo, p. 511. fol.

كعب Cab Cube.
Κύβος Tessera.

Caaba the square temple at Mecca, hence a geometrical cube.

كف Keff Cuff.

A hand, the palm, hence a flap, or blow with it. The voluptuous Persians say, Gul der ber u mye ber kuf, u mash-
uka

uka bekamust; A rose in the bosom,
wine in the hand, and a mistress to my
desire.

کفالہ *Kefalet* Κεφαλή.

Kefalet is from kefal a sponsor, security, a principal or head of an affair, who answers for the consequence of an event.

See Wilmet; and قیفال *kyfal*, the cephalic vein, in Meninski.

مردکی *Mordecai*

مردک A little man, a diminutive of
مرد a man.

محب *Mehleb* Mahaleb.

A species of grain like cherry-stones
in Azerbaijan in Armenia. The Maha-

leb cherry tree is an inhabitant of the South of France, and of it furniture is made to imitate rose-wood.

ميان

Myan

Moyen,
Mean.

نون

Nun

ννυ GR.
Now.

وادالکبیر

Wadilkebir - Guadalquivir.

The great river Bætis, now the Guadalquivir, rises in New Castile, falls into the Gulph of Cadiz, near St. Lucar, by a mouth about a league broad, but choaked with sand. The direct line from its head to its mouth is twenty-two miles
and

and a half, and its course about two hundred and seventy.

“Decorent vireta Bætin,
Tagus intumescat auro.”

Claudian, p. 160. Ed. Var.

وييل *Webil* Weevil.

A beetle used by bleachers of linen,
and washer women.

وجي *Vejih* Wedge.

Thick, close-compacted.

وحد *Vehed* Void.

Sole, unique, separated, solitary.

وغي *Veghi*

وغى *Veghi* Vague.

A rumour of uncertain news.

وقد *Wekid* Wicked.

Deliberation, thought, study to do what one is desirous, or solicitous about, with a bad design.

وني *Wané* Waned.

Torpuir languitque---He waned and languished. See Wilmet's Dictionary of the Koran. This comes to us from the Arabic through the Saxon.

وير *Wir*

ویر *Wir* Vir.

A friend, reason, recollection, intellect. An old word in Persian.

هجا *Huja* Huge.

High, great, violent.

هکع *Huka* Hiccough.

Huka, a cough; hicket; hoquet, in French; hick, in Flemish. Words made from the sound of the convulsion in the stomach.

لا اله الا الله
محمد رسول الله الممروه
المغفوره حل ييج
بنت الحاج كبير ابود
اكر اغ سنه تسعه
و تسعون و مائه و الف
١١٩٩
فا نخسه

Interpretatio Latine verbum verbo.

Non est Deus nisi Deus
Muhammed est Dei legatus
Silices albicantes condonationis
Terendo advenit mulier
Ædem magnam, velut rupes
Duraturam

Duraturam, anno ineunte
Undecies centesimo nono
Et nonagesimo, 1199.

Translation.

There is no God but God,
Mahomet is sent by God.

A woman has trod the flinty path of forgiveness, and visited the great house, that endures like the rocks which surround it, in the beginning of the year one thousand one hundred and ninety nine.

This inscription is copied from a small column lately brought from Egypt, now in the possession of Sir Joseph Banks. The type of the Arabic is very elegant, and top of the pillar, or columella, which is of Parian marble, enriched with some elegant antique foliage.

المروة Almerwet. There is no type to print this word, and some others exactly as they are on the stone; it means, however, the shining, or polished flints of the holy mountain, which have acquired the epithet from the brightness given them by the incessant treading of the pilgrims between this mountain and the mountain of Sapha, in the road to Mecca.

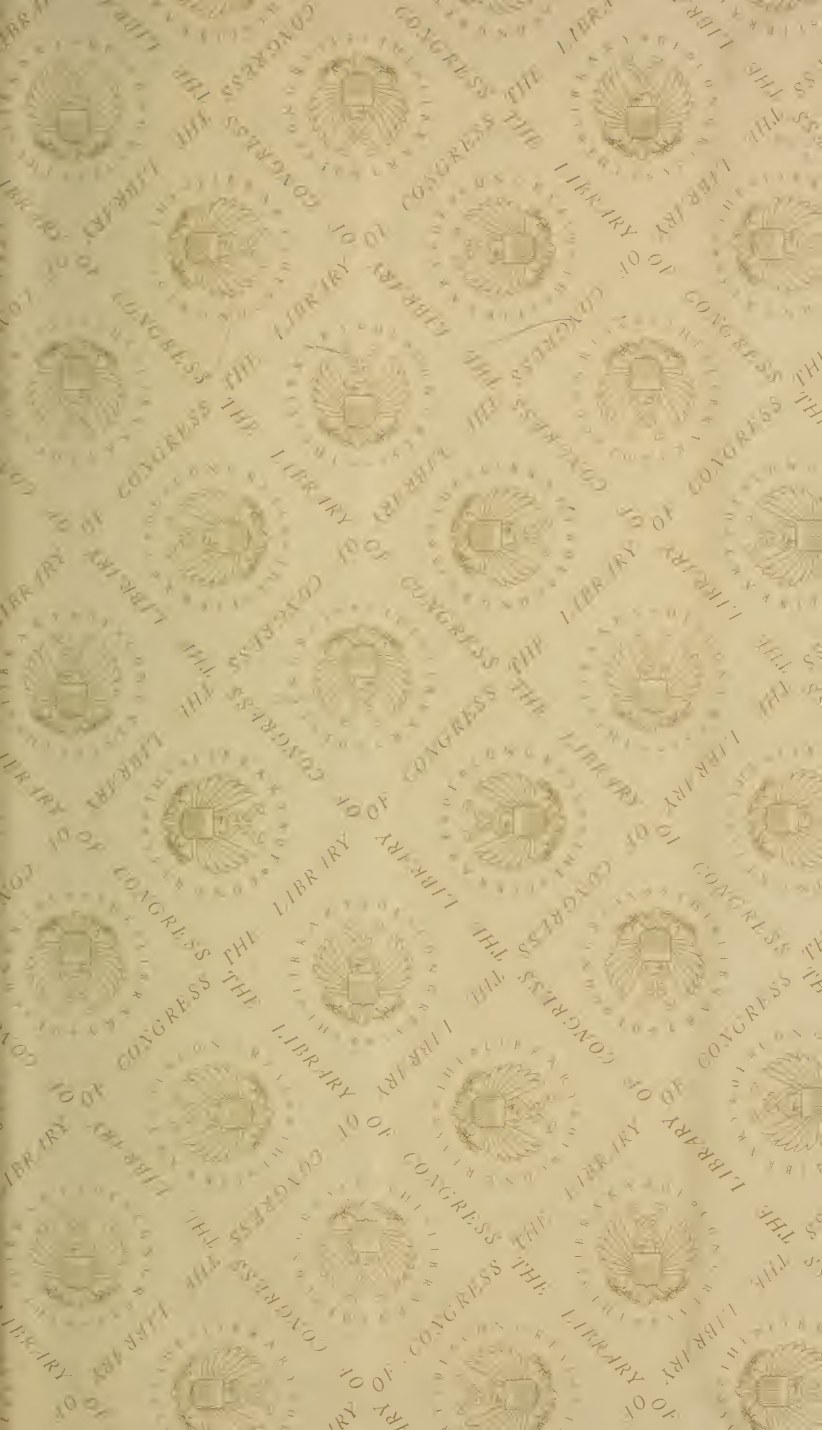
The date is both in letters and figures, and when the Era of the Hejira is added to it, and the difference between lunar years and solar accounted for, the monument will appear to have been but very lately erected.

Had there been no inscription, or had the word banat, filia, or daughter, been illegible on this monument, it would have been sufficiently clear that it was intended for a woman, because it has no turban, which always appears on the grave-stones of the Turks. The inscription is not twenty years old, but the marble and the flowers round the head of the column are antique. The town of Mecca, or as it is written on a coin of Mefrur in the margin, in the name of God this coin was struck بالبه Beccæ, A. 209. Chr. 824. Vid. Alder. l. c. Num. 84.

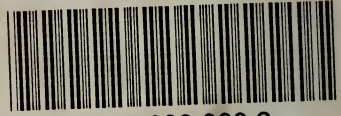
44 4031

F I N I S.





LIBRARY OF CONGRESS



0 003 033 000 6